

LEADING PSYCHOLOGISTS BLAST RACIAL THEORIES

Studies by Authorities Reveal No Mental Differences Between Races.

NEW YORK, Jan. 5—(ANP)—“In experiments which psychologists have made upon different peoples, no characteristic, inherent psychological differences which fundamentally distinguish so-called ‘races’ have been disclosed.” declares a statement issued this week by the executive council of the Society for the Psychological Study of Social Issues.

This statement, signed by such authorities as George W. Hartman of Columbia, H. B. English of Ohio State, I. Krechevsky of Colorado, Hadley Cantril of Princeton, L. W. Doob of Yale, E. C. Tolman of California, T. C. Schneirla of New York and several others, is one of the 400 professional psychologists who are members of the society. It was prepared by those who are specialists in racial psychology.

The current emphasis on “racial differences” in Germany and Italy, and the indications that such an emphasis may be on the increase in the United States and elsewhere, make it important to know what psychologists and other social scientists have to say in this connection, the statement sets forth.

The Executive Council of the Society for the Psychological Study of Social Issues, representing an organization of more than 400 professional psychologists, has authorized the following statement concerning the existence of alleged psychological differences among racial and national groups.

The current emphasis upon “racial differences” in Germany and Italy, and the indications that such an emphasis may be on the increase in the United States and elsewhere, make it important to know what psychologists and other social scientists have to say in this connection.

More important still, the emphasis on the existence of an “Aryan race” has no scientific basis, since the word “Aryan” refers to a family of languages and not at all to race or to physical appearance. As far as the Jews are concerned, scientific investigations have shown them to be tall or short, blond or dark, round-headed or long-headed, according to the particular community studied. In the

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The fascists and many others have grossly misused the term “race”. According to anthropologists, the term “race” may legitimately be used only for such physical or bodily characteristics which distinguish them from other groups. It is impossible to speak correctly of a “German race” or of an “Italian race,” since both of these groups have highly diversified physical characteristics. A South German may resemble a Frenchman from Auvergne or an Italian from Piedmont more closely than he does a German from Hanover. North Italians are markedly dissimilar from those living in Sicily or Naples.

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well-known psychological tendency leads people to blame others for their own misfortunes, and the Nazi have found in the Jew a convenient psychological scapegoat for their own economic and political disabilities. In certain Czechoslovakian localities as well, Jews are now being blamed for the dismemberment of the country. There can be no doubt that economic factors are also directly involved, as the recent enormous levy on Jewish capital in Germany has amply demonstrated. Theories of Jewish plots and machinations are an excuse, a rationalization, for the expropriation of badly needed property. This attitude is not new nor is it restricted to Central Europe.

Racial and national attitudes are psychologically complex, and cannot be understood except in terms of their economic, political and historical backgrounds. Psychologists find no basis for the explanation of such attitudes in terms of innate mental differences have so far met failure. Even if successful they would offer no justification for repressive treatment of the type now current in Germany.

In the scientific investigations of human groups by psychologists, no conclusive evidence has been found for racial or national differences in native intelligence and inherited personality characteristics. Certainly no individual should be treated as an inferior merely because of his membership in one human group rather than another. Here in America, we have clear indications of the manner in which members of different racial and national groups have combined to create a common culture.

Council members are: F. H. Allport, Syracuse University; Gordon Allport, Harvard University; J. F. Brown, Kansas University; Hadley Cantril, Princeton University; L. W. Doob, Yale University; H. B. English, Ohio State University; Franklin Fearing, University of Calif.; L. A. George W. Hartmann, Columbia University; I. Krechevsky, University of Colorado; Gardner Murphy, Columbia University; T. C. Schneirla, New York University; E. C. Tolman, University of California.

White Scientist Blasts Claims Of Lower and Higher Racial Groups

By AUSTIN WORTH
Moscow Correspondent, CNA

LEINGRAD, U. S. S. R. —That the doctrine of "superior" and "inferior" races is baseless and is one of the principal weapons of fascism and racial oppressors, and that brutality against minority peoples can prove to be a boomerang which will revert against certain layers of the majority oppressing race, was asserted by a white American scientist Roy F. Barton, Curator of the India and Indonesia department of the Institute of Anthropology and Ethnography of the Academy of Sciences, here.

Mr. Barton, a graduate of the University of California and who has lived for many years in Soviet Russia, is a candidate for the title of academician in the Academy of Sciences of the USSR.

"The assertion that some races are inferior and others superior is a powerful weapon of reaction," declared Prof. Barton, "and finds its most ready credence among ignorant and inferior individuals. A man conscious of his lack of achievements and mean position and accomplishments wants to feel superior to somebody, and finds that the easiest way he can do this is on racial grounds. I am compelled to say that capitalist society condemns millions of all races to frustration and poverty and this creates fertile ground for 'racialism'."

Citing the cut-throat conditions of capitalist society as an example, Prof. Barton pointed out that in the struggle for jobs, for instance, the loser hates the man who gets the job, and that if the winner be member of another race, then the hatred is double and triple.

Justifies Oppression

"The doctrine of inferiority and superiority of races is also used to justify colonial exploitation and plunder of other people and their lands," he said. "This doctrine is used to justify religious parasitism also, in the form of missionary endeavor — the handmaid of aggression and exploitation. Too, the doctrine, with its inevitable accompaniment of racial vanity is a vehicle by which fascist dictators ride to power."

As part and parcel of a cruel system of society known as capitalism, the doctrine as used by the ruling classes breeds cruelty and brutality in those who live under that system, continued Prof. Barton. Through various controlled means

of forming public opinion — newspapers, schools, radio, theatres, churches, etc. — this cruelty and the poison of racial prejudice is turned most effectively against minority peoples and races.

"And the recurrent saturnalia of persecution thus provoked serves the ruling classes in these ways," added Prof. Barton. "First, the victims are kept from analyzing their situation which, if truly known would add another nail to the coffin of the present social system known as capitalism; secondly, the victims are kept divided in order that they cannot unite to lessen or abolish exploitation; thirdly, a feast is provided for the vanity and sadism of the majority and the forces of persecution of the minority."

In connection with the compelling force of social environment on man, Prof. Barton recalled that during the World War tests on recruits revealed that Alabama whites stood above Alabama Negroes and New York whites stood above New York Negroes. But this proves nothing about racial superiority, he added, for New York Negroes stood practically on an even par with New York whites.

Social Conditions

"What do these facts show?" he asked. "Certainly they cannot mean that the Negro is inherently inferior, for if he were he would be inherently inferior for if he were he would be inferior everywhere. The facts can only be explained on the basis of social conditions. Thus, social conditions are bad for both whites and Negroes in Alabama, but



8-27-39
Memphis, Tenn
Communist-
Appeal

Henrietta Jackson got along without much trouble for 108 years, then she had an accident in her home and suffered a broken hip. After all the years of her life, she's learned how to be patient, so she just puffs on her pipe while the bone knits. Doctors say she will walk again. She lives in Fort Wayne, Ind.

INTELLIGENCE OF STUDENTS BECOMES ISSUE

Heister
**'Negro Pupils Learn More
Slowly Than Whites:'
Md. School Board**

11-11-39
BALTIMORE, Md., Nov. 10
—Because the Anne Arundel
County board of education
would have the public believe
that Race children do not
have the capacity to learn as quick-
ly as white children, two expert
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Chung
The experts who have been
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Mills, a school principal at Camp
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Mills is represented by Leon Ran-
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Experts to Tell of Race Intelligence in Pay Case

Journal and Guide 11-11-39
Baltimore, Md.

BALTIMORE, Md. — Because the Anne Arundel County board of education would have the public believe that Negro children do not have the capacity to learn as quickly as white children, two expert witnesses will be heard before the United States District Court here on November 9 when the case of Walter Mills, Camp Parole, Md., school teacher comes up for hearing.

The experts who have been called in to testify are: Dr. Charles H. Thompson, dean of Howard University's college of liberal arts; and Dr. Otto Klineberg, professor of psychology at Columbia University, and author of a number of books on the Negro.

Mills, a school principal at Camp Parole, is seeking to force the Anne Arundel County board of education to pay him a salary equal to that paid to a white teacher doing the same work. The board, in setting forth objections to paying white and colored teachers in the counties of Maryland equal salaries, has given as one of its reasons the fact that Negro children do not have the capacity to learn as rapidly as whites, hence Negro teachers in charge of these pupils should be paid less than white teachers who teach white pupils.

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Dr. M. F. Ashley-Montagu Blasts Old Prejudicial Theories Concerning 'Inferiority' Of The Black Races

(From Equality Magazine)

(Continued from last week)

We do not know why the Negro's head hair, body hair and lips have developed the way in which they have or why the whites have more nearly retained the primitive condition of these characters, but we can be certain that biologically there is a very good functional reason responsible in both cases which, in the system of values involved in biological judgments, must be appraised as equally valuable for the respective functions which each is called upon to perform. *Dependent 12-2-39*

It has been shown that the broad nose of the Negro is adapted to meet the requirements of an area breathed at relatively high temperatures, whereas the relatively long narrow nose of the white is adapted to breathing air at relatively low temperatures.

From the aesthetic point of view a much stronger case could be made out for the Negro than for the white nose. The peninsula of bone, cartilage, and soft tissues, all of which juts out from the face of the white, with its stretched skin, which becomes so shiny as soon as the sweat begins to break through its enlarged pores, is really something of an atrocity. At least, any ape would think so.

Just imagine such an outgrowth from the middle of one's forehead instead of from the middle of one's face. In such a case we would regard this structure, from our present standpoint, as an unsightly abnormality, and when a nose is unusually long, pendulous, as Cyrano de Bergerac put it, like an elephant's trunk, we tend to find it unsightly. Well, we have all gotten used to our noses, and take them very much for granted, but He is foolish who supposes That one can argue about noses.

All that one can say is that biologically the form of the Negro nose and the form of the white nose are each adapted to perform the functions which originally called them into existence. That being so, there can again be no question of either superiority or inferiority. And so one can go on and on and discuss every single character of the body, and arrive each time at the same conclusion.

ABOUT THE BRAIN

There is, however, one character of the human body which has more frequently than any other been cited as a proof of the inferiority of the Negro, for example, to the white man. That character is the size of the brain. The size of the brain is usually estimated from the capacity of the skull in terms of cubic centimeters. The material available upon which to base a discussion of the value of the size of the brain as related to mental capacity is far from satisfactory. We do not possess sufficient thoroughly controlled series of measurements on numerically adequate samples taken upon the skulls of different human groups.

The material that is available is of such a nature that it is possible for anyone who sets out with the intention of proving a particular case to prove it in precisely the terms he wishes. But upon the basis of the available facts the scientist can come to only one conclusion, and that is, that since there is no demonstrable difference in the structure, gross or microscopic, of the brains of different races, and since the variability in size of the brain is such that there is no demonstrable relationship between cultural and intellectual status and to it. That pattern is always culturally brain size, that there is therefore no significance to be attached to brain size as a mark of cultural or intellectual development. Now let us briefly consider the facts.

NEANDERTHAL MAN

The cranial capacity of paleolithic Neanderthal man was 1650 c.c. What an extraordinary situation! Primitive Neanderthal man who lived more than 50,000 years ago had a larger brain than the average white man of today! Strange that this elementary fact has been so consistently overlooked. Are we to assume then that Neanderthal man was culturally and intellectually superior to modern white man? The Negro has an average cranial capacity of 1400 c.c.—50 c.c. less than the white, whereas the modern white has a cranial capacity which is lower than that of the Neanderthal man by 200 c.c.! Are we to infer from these facts then that the

modern white is intellectually much more inferior to Neanderthal man than the Negro is to the white? We believe not.

We know that Neanderthal man was hardly as highly developed culturally as the modern white or Negro. But that he possessed the same capacities for cultural and intellectual development as the modern white or Negro cannot be seriously doubted. Neanderthal man was neither inferior nor superior to modern man because of his large brain—he was inferior culturally to modern man for the simple reason that the opportunities for cultural development which were open to him were strictly limited. His brain had nothing whatsoever to do with the comparatively undeveloped state of his culture, just as the brain of the vast majority of modern white men has so little to do with the state of development and that is, that since there is no of the culture of the western world today.

The brain is essentially the organ which coordinates nervous activities, and it performs that coordination according to the educational pattern which is originally offered to it. That pattern is always culturally determined and conditioned so that it depends almost entirely upon the sort of cultural experience which an individual has been exposed to, and caused to coordinate within his nervous system, whether he is capable of functioning at the necessary cultural level or not.

ABILITY TO THINK

The brain does not secrete cultural or intellectual power in the same way as the liver secretes bile. One is not born with the ability to think brilliantly. Such an ability can be brought about only by the exposure of the brain and nervous system to, and the education within, the proper conditions. When Julius Caesar landed upon the shores of Britain in 52 A.D., he found the Britons in a Stone Age stage of cultural development. Within a hundred years these selfsame savage Britons were well on the way toward the de-

velopment which culminated in the great flowering of civilization which has been called the Greece of the Modern World. Had Caesar not opened up to the Britons the opportunities for cultural development when he did, the development of the Britons would have been greatly delayed, and they might even have been wiped out altogether by invading hordes.

At the time when Caesar landed in Britain the African Negro kingdoms and their peoples were culturally incomparably more highly developed than the Britons, upon whom they might well have looked as upon a primitive people. Africa had long been in communication with peoples who had acted upon them as so many fertilizing agents. The Britons had been isolated from the main course of such contacts until the time of Caesar, but as soon as he opened up such contacts to them development followed with great rapidity.

BLOOD AND BRAIN

Were the brains of the Britons up to the time of Caesar's arrival, made of such inferior stuff that they could only assume efficient qualities by the injection of new blood? Clearly, blood and brain had nothing to do with the matter, but on the other hand cultural stimulation had everything to do with the development which followed upon the Roman conquest.

The English are today the most notoriously unmusical people of our age. Yet, in Elizabethan times they were the most musical people in Europe. What has happened? Has the "musical part" of the English brain been atrophied? Of course not. The cultural and economic development of the English has simply led in a direction away from such interests to other pursuits. Brain has nothing to do with the matter, and culture everything.

In short, it is culture which makes "brains," and not brains culture. If this were not so then, the Kaffirs and Amaxosa of Africa, who have few cultural opportunities but more brains by size than whites (Kaffirs 1540 c.c. and Amaxosa 1570 c.c.) would be culturally and intellectually superior to whites, and the same would be true of Japanese 1485 c.c., Eskimo 1535 c.c. and Polynesians 1500 c.c. If we are to hold that the Negro is mentally inferior to the white because his brain has a capacity 50 c.c. less than that of the white, then by the same token we must hold that Kaffirs, Amaxosa,

Japanese and many other people are mentally superior to whites. This we know to be untrue.

MATTER OF CULTURE

There is no evidence that any people is either mentally superior or inferior to any other people in any way whatsoever. All that we know is that there exist consid-

erable cultural differences between peoples, and that these cultural differences are readily to be explained upon purely historical grounds, and not upon any biological ones.

Differences in brain size have about as much relation to intelligence and cultural achievement as differences in body size; that is, they are not significant.

In short, the concept of race which holds that the physical differences between peoples are reflections of underlying significant mental differences, within the limits of normal variation absolutely none, either as between groups of individuals, or as between individuals of the same group.

It is a concept which cannot be scientifically substantiated. It is nothing but a convenient myth, and a willful delusion.

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ferences is a concept which cannot be scientifically substantiated. It is nothing but a convenient myth, and a wilful delusion.

AN EXPLODED FALLACY

The idea that certain races are superior in every way to other races, and that they therefore are entitled to special rights and advantages is not a new one. It is as old as humanity itself. Civilized peoples had gone a long way toward ridding their thinking of this false idea when Hitler received it with his imaginary "Nordic" race, which has the sole right to rule others, especially the Jewish race.

In recent news dispatches from Germany it is stated that Jewish physicians, scientists and teachers have been called back into service in Germany. As Secretary of Agriculture Wallace epitomized the matter, "the racial situation in Europe is so confused that even the Nazi theorists have been appalled, and have found it necessary to retreat from the concept of a Nordic body to that of a Nordic soul."

Mr. Wallace, whose reputation apart from his official position is that of one of the foremost scientific students of heredity, stated that "there is really no such thing as a pure race, in the sense in which the term is commonly used by fanatics, but the idea of a racially pure stock has great emotional appeal, and is also used for political and economic purposes to fool many people."

And it is not only in Europe that fallacious claims concerning mentally superior racial stocks are made, he pointed out. They arise wherever people who have different manners, habits and customs live in the same community. Differences in customs have no relation whatever to racial differences, nor have differences in religious beliefs and observances.

So far, the common-sense of the American people has resisted the efforts of foreign propagandists to stir up racial prejudices. We are not likely to have any more "witch-hunts" such as we had during the World War No. 1 when everybody with a German-sounding name was under suspicion. But there is a steady pressure of propaganda being exerted

upon the people of this country in the effort to divide us into antagonistic racial groups.

Nothing could be more dangerously un-American than that.

Winnsboro, S. C. News & Herald
November 16, 1939

Negro Surnames

(Baltimore Evening Sun)

American Negroes have acquired their surnames in a hurry. In 1860 they were (says Howard Baker in American Speech) as inadequately named as were the English in the year 1200. But, whereas the English acquired adequate surnames over a period of centuries, the American Negroes have acquired the bulk of their surnames since about 1875. There were slaves in Virginia before there were settlers in New England, but few of these had surnames. Even as late as 1790, when there were 700,000 slaves and about 60,000 "free persons not white," slaves were usually identified by given names only. The rapid gaining of surnames began only after the Civil War. A very few surnames of African origin survive, among these being Baneker (from Banaky), Cuff, Cuffy and Cuffy. In the days of slavery, a surname was just as likely to derive from the mother as from the father.

Generally speaking, American Negroes dislike unusual surnames, whatever their predilection may be for fancy given names. Mr. Baker has found that they will have no truck with Smyth; that Brooks is vastly preferred to Brookes. Except in Louisiana, French surnames do not thrive, and German names "do poorly." On the other hand, there are plenty of names beginning with Mc—McNeil, McKinney and the like. The name Freeman, popular in Reconstruction days, has generally lost favor as a surname.

DR. M. F. ASHLEY-MONTAGU, noted white scientist, recently wrote a scientific dissertation in Equality Magazine entitled: "Race and Other Kindred Delusions." His article was re-printed in the Chicago Defender. I hope you read it. He declared that "the white man stands nearer to the apes than does the Negro," and cited physical characteristics of the animal to prove his point.

If you by chance or perforce of subtle, sinister arguments, believe that your race is comparatively inferior; if you believe that your people are closely inter-related to apes and that you are the lowest order of mankind, then you had better listen to and observe some of the plain, everyday facts that the scientists—white scientists, if you please—are revealing and pointing out.

ANTHROPOLOGY is a study of a man involving his evolution and development. It is wide and comprehensive in its scope, and requires penetrating research and analysis. We, ourselves, have not as yet produced any outstanding anthropologists. We have had neither the time, the opportunity, nor the capital, but some of the white scientists have made their investigations and submitted them to the world for their scientific value alone, and have made no obvious efforts to misrepresent or twist their findings.

Prof. Franz Boaz of Columbia university, Melville Herskovitz of Northwestern and Ernest Hooten of Harvard have given enough information to the world of science to explode these inferiority myths and to instill in the hearts of colored people reassurance that they are the most highly developed products of evolution; that they are the capstones of civilization and stand with equal dignity beside the highest order of mankind.

Now Dr. Ashley-Montagu adds his "amen."

EXAMINE OUR HAIR which is characterized by its complete curl while the other races have straight hair, then examine the hair of primates and the most man-like animals and it will be quickly noted that the primates' hair is stiff and coarse with no tendency to curl. Look at the gorilla and conclude with Prof. Hooten and Dr. Montagu that in the matter of hair the colored race is the furthest removed from the primates and anthropoids.

Consider the formation of bodies

and legs. The highly developed apes have long bodies and short legs while the colored races are characterized by short bodies and long legs. A startling dissimilarity to those who would set up proximity and inter-relation.

How about lips? All of the anthropoids, meaning animals like men, have thin lips like the Englishmen and Irishmen, but none of them have the much caricatured thickness of the colored people. As to flat noses, the man-like apes have prolonged nasal tubes with a narrowing at the root. Startling difference here again.

WHITE SCIENTISTS have made these observations and they are so plain and simple that anybody with an open mind can verify them and it should require little argument to support the inevitable conclusion that the darker races are not inferior, that they are not any closer to the lower order of creation than is the white race. Prof. Hooten states that the "Negro represents mixed evolution." Dr. Montagu says: "At the time when Caesar landed in Britain the African Negro kingdoms and peoples were more highly developed than the Britons, upon whom they might well have looked as upon a primitive people." No one can throw a stone at any other race because we all carry with us the heritage of anthropoids, if not in one part of the body, then in the other.

Without question, this erudite scholar has concluded well and wisely and his conclusions fit in well with those of Boaz, Herskovitz and Hooten. We are all, from the lowly Bushman, and plumed, aboriginal African—the sphinx-like Chinese to the proud Anglo-Saxon—endowed with about the same fundamentals. In development there is, of course, palpable difference that can be explained by reason of environments and opportunities, but there are no great distinguishing differences, as Dr. Montagu says, to support the theory of "superior" and "inferior" beings.

THE COLORED RACES NEED to understand this situation themselves and wipe out of their minds all of the thoughts of "fundamental and inescapable differences" as President Harding said in his Birmingham speech many years ago. Harding was a politician, not a scientist. They should be made to know that they are strong links in the human family and though they now have very little organized power whereby they may demonstrate their great natural abilities, nevertheless, they are present.

The colored races of the present

Racial Superiority Is The Bunk Scientist Finds In 20 Years' Study

DR. THOMAS R. GARTH, racial psychologist, died April 20 before reporting scientifically on the conclusions of his 20 years study of racial differences. However, one of his last activities was the following interview, which presents the results of his work.

DENVER, May 6.—(AP)—Regardless of race, people all over the world have fundamentally the same intelligence, declared Dr. Thomas R. Garth, nationally known authority on race psychology, in an interview just before his death here recently.

The Denver University faculty member based his conclusion that racial superiority was a myth on a 20-year study of red, white, brown and black people. Dr. Garth said, had applied every standard of psychological measurement to thousands of men, women and children during those 20 years.

Nordic Coincidence

It was only a coincidence, he added that he was making public his findings at a time the Germans were insisting that Nordics were the supreme race.

"Racial differences are so deep only and are due entirely to environment and opportunity, not heredity," Dr. Garth continued. "There are no fundamental variations in the average intelligence of nations or races."

"The savage Indian is capable of absorbing learning as rapidly as the white man. The difference was that one race had the opportunity for placing an intellectual veneer upon his intelligence; the other did not."

"There are no differences in the fundamental talents of people of various nations. The Irish are noted for their writers and singers of ballads; the Germans claim superiority in science; the negro is supposed to have a superior ability to create rhythm and sing spirituals and the Indian has been called cruel and uncivilized."

If They Had The Urge

"Those are not fundamental mental or emotional differences. They are specialties the races and nations have practiced for generations, because of inclination or necessity; any nation might have excelled in the same specialties had it had the urge."

"There aren't even any hereditary national traits. Traditionally you think of pennies when a Scotchman is mentioned. We joke about the Englishman's sense of humor. Japanese are called cunning."



RED: Drags Wolf, Gros Ventre chief.



YELLOW: Japanese Premier Hiranuma



WHITE: Germany's Chancellor Hitler

*Mary had a little
Its fleece was white
And everywhere the*

*Mary had a little
Its fleece was white
Everywhere the*

*Mary had a little
Its fleece was white
And everywhere the*

Dr. Garth reported that handwriting is not an evidence of racial characteristics. These samples were written by an Indian, a negro and a white man. Before you read further, can you tell which is which? (Top, white; middle, Indian; bottom, negro.)

But these traits are things developed through training, environment, necessity or some other chance situation. They are not born into the race or nationality."

Dr. Garth started his studies at Richmond, Va., in 1917 when he tested a group of negroes to determine their ability to persevere at mental problems. He was surprised to find they equalled white men. So he began testing for other mental characteristics. Eventually, he reported that an unprejudiced psychologist could

find no fundamental inferiority in negro intelligence.

Other Findings Tested

Then he turned to other races and found:

The same average I. Q. in hundreds of white and Indian children.

The majority of children of various races, chose red and blue as their favorite colors.

All children have about the same inherent musical ability.

Nomadic Indians outstripped white men in tests for mental fatigue, but sedentary Indians were on the same plane, indicating, Dr. Garth said, that superior ability to endure mental labor was a product of environment, not race.

Handwriting studies showed that "in young childhood, regardless of race, there are no character differences. Such characteristics as develop in later life, whether they be racial or individual, are the result of environment and experience."

Atlanta Ga. Journal
May 15, 1939

South Satisfied With Accent, Prof. Folk Tells Rotarians

There's one thing southerners are satisfied with, Professor Edwin H. Folk, of Georgia Tech, said Monday, "and that's the southern accent."

"While we may accept and imitate many things from the north—eat their breakfast foods, live in their hot bax bungalows, do our level best to get their factories—we won't talk like them," Professor Folk told members of Atlanta's Rotary Club. "They may talk like us if they can."

And, Professor Folk continued: "Few things make us more uncomfortable than listening to a northerner or a westerner give his imitation of the southern accent."

"Nowhere in the south is there any noise that approaches the sound from stage and screen when the young lady from the 'deep south, suh' begins to squawk."

"English never sounds better than when it is spoken pleasantly by a southern woman."

Two Debatable Issues

Professor Folk also gave his ideas on what he termed two debatable questions: "Do we southerners talk like the negroes or do the negroes talk like us?" and "Are there not more individual differences and local differences in our speech than sectional differences?"

"Undoubtedly," he said, "the presence of the negro has influenced our speech; just as the presence of any large number of ignorant and poverty-stricken people would affect our speech. We have all been amused by noticing how closely the colored servant talks like his mistress."

"The differences in speech in the south, regardless of whether the speaker is white or black, are caused by the same forces—environment, isolation, ignorance."

Cites Various Factors

"The southern accent," Professor Folk continued, "is also said to sound mournful, lazy, slurred, drawly. But are these sectional or individual differences?"

He contended an individual varied his speech, sometimes to an unrecognizable extent, and geographical differences also had an effect.

"A Virginian," he said, "will be exposed (if he has not already declared himself) by saying 'there's a mouse in the house and there's no doubt about it.'"

"A Charlestonian is easily spotted by 'Battery,' 'Goose Creek,' 'rice birds,' 'Isle of Palms,' and 'Magnolia Gardens.'"

"The coast negro is exposed by 'schwimp' and 'mash ends' (marsh hens), a middle Georgian by 'insurance,' 'defect,' 'police,' 'night,' 'nice' and 'great.'"

\$100 He Found Unclaimed, Negro Cabbie Recovers It

Mr. Philip Hilton, 347 Grand Avenue, Brooklyn, yesterday appeared at the Lost Property Bureau at Police Headquarters and claimed the \$100-bill he turned over to police six months ago.

Mr. Hilton, who then drove a cab, was handed the money by a passenger in a hurry. He was unable to trace her after he discovered the mistake, so he turned the money into the Police Department, where it remained for the six months "claiming" period. Now the money legally belongs to Hilton.

Photographers and reporters were on hand to "help" Mr. Hilton claim his money yesterday, but he avoided them. He and his family have been annoyed all week by press representatives whom he said "seemed to thing it was strange to find an honest colored person."

Mr. Hilton, a Negro, declared it was his opinion that honesty was a pretty general characteristic of his people.

Racial Traits

There is a popular belief that some nationalities or races are endowed with certain hereditary traits. For instance, many of us think of the Scotch as parsimonious, the Irish as having a robust and quick wit, the Japanese as being cunning, the Negroes as possessing "natural" musical ability, and so on. The Germans just now are insisting that the Aryans are a "supreme race."

That this is wholly fallacious—that regardless of race people the world over have fundamentally the same intelligence and that their backwardness or progressiveness is a matter purely of conditions—was the opinion of Dr. Thomas R. Garth, authority on race psychology, who died recently at Denver after completing a 20-year study of the world's races.

Dr. Garth began his broad investigations in Virginia in 1917. Some of the conclusions he eventually reached were:

"Racial differences are skin deep only and are due entirely to environment and opportunity, not heredity. There are no fundamental variations in the average intelligence of nations or races.

"The savage Indian is capable of absorbing learning as rapidly as the white man. The difference was that one race had the opportunity for placing an intellectual veneer upon his intelligence; the other did not . . .

"There are specialties races and nations have practiced for generations, because of inclination or necessity; any other nation might have excelled in the same specialties had it had the urge . . . Those traits are developed through training, environment, necessity or some other chance situation. They are not born into the race or nationality."

This is scientific evidence on a controversial subject. It probably will not keep members of each race or nationality from believing theirs is the superior one.

Forgetful Owner Of Leaking Roof Sought by Negro

William Branan, sheriff's deputy, yesterday was amusing not-too-gullible listeners with this story:

A Negro man came in his office. "I want to find out who owns the house I live in," he said.

"Well, who do you pay your rent to?" asked Branan.

"Ain't paid none."

"How long you been living there?"

"Nine years." b-12-29

"Well, what's the trouble?" Mr. Branan asked next.

"Boss, the roof has started to

leak," the Negro explained, "and if the landlord doesn't fix it mighty quick I'm gonna move out!"

Mr. Branan told the story this far with a straight face. He went on, however, with a gleam in his eye.

"I looked that address up in the tax books," he said, "and imagine how it was listed! Vacant lot!"

FOLKLORE OF THE SOUTH?

(Richmond Times Dispatch.)

"The living folklore of the South centers, for the purposes of a brief study, in three relatively uneducated English-speaking groups—mountain white, lowland white and Negro," wrote B. A. Botkin in one of the chapters of Culture of the South, published by the University of North Carolina Press in 1934. "Here is a homogeneous body of lore, largely European in origin, but native in growth, differing among the three groups only as different natural, social, economic, and cultural factors have variously affected the process of assimilation and development."

Folk groups are distinguished by cultural isolation, Mr. Botkin tells us, but need they live in the mountains and the lowlands? Aren't the people of a whole region—including those who live in the happiest geographic media—and are relatively educated—susceptible to the kinds of beliefs, closely related to their way of living, that deserve to be called folklore? It was the folklore of the Southern regionalism which we have had since the War Between the States of which Gerald W. Johnson was speaking the other day at Louisiana State University.

"There is hardly a misfortune, no matter how plainly due to its own idiocy, that the South cannot connect with the hostilities that ended nearly 75 years ago," Mr. Johnson said. Isn't it a folk belief when we have said that we have had to lynch to keep the Negro in his place, because the Yankees entrusted him with citizenship before he was ready for it? Or when we say—in defense of industrial peonage—that we "were ravaged by war, so our industries must be treated leniently while they are catching up with those of the Northern oppressor?"

These beliefs, which may at least be tentatively classified as folklore, are among those defense mechanisms under which we substituted a caste and class economy for the old slaveocracy. We went on with the old plantation economy, or in its shadow, as Charles S. Johnson has said.

If the new economic regionalism is to incorporate "the total culture of the region," it will inherit the folklore also. It will be difficult to edit the intellectual folklore that is educated, and self-defensive, out of what has often been called "the distinctiveness of Southern culture."

Nonsense Says Boaz

Race Tolerance Society Holds Meeting in Carnegie Hall

Racial inferiority of the Negro was flatly rejected in Carnegie Hall Friday night when several speakers denounced race prejudice, religious bigotry, and all forms of intolerance before a capacity audience. The mass meeting was called by the American Society for Race Tolerance.

Said Professor Franz Boaz, professor emeritus of anthropology in Columbia University: "It is nonsense to speak of the inferiority of the Negro when compared with the whites. We know

that the mental reactions of the Negro are determined by his surroundings and his educational opportunities and not by descent."

"I wish to stand up and be counted as one who is against all racial intolerance," Professor William H. Kilpatrick of Teachers College, Columbia University, declared, adding:

"The unfortunate thing about intolerance is, the dominant majority judges the members of a group as a whole by the worse types they know, but at the same time judge the worse in their own group as individuals."

"We want no more mob rule," asserted Congressman Joseph A. Gavagan. "In the place of 'Judge Lynch,' we want American justice."

"It took a Civil War to end chattel slavery in America; it may take another civil war to wipe out lynching unless we, liberty-loving Americans, pass an anti-lynching bill," he added.

Congressman Gavagan urged that citizens should call upon their "Republican representatives in Congress to vote his measure out of committee."

Dr. Malaku E. Bayen, special representative of Emperor Haile Selassie, said: "As a matter of fact, there seems to be a tendency to ignore the black races the world over. Africa is perhaps the continent where racial intolerance has been most keenly felt."

"Our country (Ethiopia) after three years of invasion still remains unconquered."

Dr. Haridas T. Mazumdar, friend and co-worker of Mahatma Gandhi, asserted that "acts of self-purification will strengthen our hands in combatting discrimination in your country and mine," (India).

"We meet not as Jews, Negroes or Italians, but as men and women. We meet as Americans," declared Deputy Commissioner of Welfare, Edward Corsi, who acted as chairman of the meeting.

"Any man who cannot believe in equality for all has lived in America in vain, even though he be born in this country and stem from the Mayflower," Commissioner Corsi said, and asked:

"Can we say that the Negro in the South has economic justice or justice of any kind? Can we say that the sharecropper has economic justice?"

Other speakers were Miss Katharine Deveraux Blake, member of the executive board of the Women's International League for Peace and Freedom; Dr. Chao-Ting Chi, Chinese economist and educator; Klaus Mann, son of the Thomas Mann, internationally known author; and Rosika Schwimmer.

Jackson, Miss., News
May 24, 1939

THE NEGRO'S LANGUAGE

BY ANSELM JOSEPH FINCH

Every race contributes its language to the progress of civilization. It is no anomaly, therefore, that the negro expresses from his soul a language with depth and meaning, making its own path in the field of every day use. This language conveys a meaning for that particular time, carving an individual channel into the stone of usefulness. This alone justifies its preservation and perpetuation. It is real and free from adulteration. The language of the negro comes from the heart and expresses the beat of true hearts. For this reason it is lasting, beautiful and forgiving. This language has opened for him doors that no one can close.

"Songs of the Soul" essays to keep alive this language and its illuminating touch of originality. The songs of the negro are most beautiful when rendered in the language of the negro. Without the language of the negro conveying an expression of hope and triumph, patience and forgiveness, they fail to find the soul of humanity for which they were intended. From soul to soul has long been the objective of negro songs. The songs of the negro are given to us by the black men and women of yesteryear, are but precious jewels in the category of beauty and sweetness. They are the only true symbols of life that is real and beauty that is pure.

I remember with deepest appreciation an address delivered by a member of my race during the meeting of a negro farmers' conference held at the worthy and famous Utica Institute, founded and headed by William H. Holtzclaw, prominent disciple of the late Booker T. Washington. Principal Holtzclaw, no doubt, gave Mississippi its first negro farmers' conference, at which time to encourage the study of farming among negroes not infrequently gave birth to a different language from various negro leaders in the state who were interested only in the 'higher' walks of life for the negro. Nevertheless, the poor, though grateful negro farmers accepted Holtzclaw's philosophy by buying land and building beautiful homes. They could call their own. Principal Holtzclaw, coming from Tuskegee into Mississippi, was happy to give these farmers and their wives a chance to 'spress' themselves.

At this particular conference, however, Pleas McCadney, prosper-

our negro farmer living near the Utica Institute, left the conference laden with laurels for his philosophical address. McCadney always coins his words to suit the occasion. He apparently never thinks of the import of his language. He has attended but one school in his life, the school of hard work and experience. Certainly, he must have graduated as valedictorian of his class. He may or may not ever use the same word again. With the flash of the eye he digs up another word. Some of his words have been heard of before, yet they convey a stirring and definite message, a message with a purpose and an idea.

McCadney had been sitting for quite some time, listening to the phraseology of learned agriculturists as they pulled down beautiful words they themselves apparently knew nothing about, with regard to raising "potaters" and "tomartars." McCadney couldn't resist the temptation any longer, and in the midst of much applause, he stood before the vast audience and with language all his own began his address:

"Mr. Cheerman, if Ise in order, I wants to know 'bout scm'thin' 'side 'potartars' and 'tomartars.' Fact is, I knows nothin' 'bout dese things. Ise been farmin' 40 years and I ain't never been able to raise what dem men talkin' 'bout. I jes' calls 'em plain ol' taters and plain ol' maters. I sold \$1,000 worth of dese plain ol' taters and 'bout the same 'mount of plain ol' 'maters. Ise got over 500 bushels of plain ol' taters in my curin' house now. I wants to know if the other speakers raised for true any of the things they were talkin' 'bout."

Using the language he understands and appreciates, Pleas McCadney has made for himself a recognized place in the respect of both races in Hinds county. He has educated his children in the best schools of the South. His wood-yard bears evidence of his vision and foresight. Whether dry or wet, Pleas McCadney never fails to make a good crop. No one sees him sitting on the street corners on Saturday afternoon gossiping and whittling. His very language of thrift and industry, fairness and cooperation, speak louder than the choicest language often made insipid by the presence of idle hands and unfair minds. The language McCadney speaks has built up confidence for him and his race. While not accepted by grammarians and rhetoricians his language of truth and the Golden Rule far outlives that of many scholars of both races who place special emphasis on the language of the head with utter disregard to that one and only lan-

guage of the heart which determines the destiny of the soul. Any language which fails to make one industrious, polite, honest and truthful will eventually serve as a detriment to the progress of all society.

The civilized world is reaching for a language that will restore confidence, build up a safe society, and make the nations of the world understand that after all wars and rumors of wars are but bold evidences of the language of hate, envy, greed and selfishness. In the final analysis, Christianity must speak a language through some one. It matters not what the color of his skin might be, who is able to close his eyes to self and think not of how it sounds to the critics of the world but what it does for the peoples of the world. It may be the negro's language of patience, forgiveness and humility, that must save the world from sin.

In the days of slavery the negro, uttered not one time the language of disloyalty. Since the dawn of freedom the negro has worked side by side with the whites of the South enjoying and cherishing the opportunity to contribute his best to this friend of another color. He has spoken a language that has enabled him to make progress. This language has brought him to the arena of true citizenship where at one time he was held in chains. Therefore, the negro will never relinquish his right to the language of kindness, which has in turn brought kindness, cooperation and a sympathetic hand from his many Southern white friends.

"Songs of the Soul" clings with deepest reverence to the language of my people. Our trip to New York where we are to sing at the World's Fair will be but one more opportunity to sing the language of triumph and progress to that section of the nation. This trip will be determined proportionate to the state pride of Mississippi's more than 2,000,000 citizens. We fervently believe that Mississippi at this time will speak to the nation through "Songs of the Soul" in a language of state pride and sectional respect. We strive not alone for the progress of the negro in Mississippi, but pray for the happiness and prosperity of all Mississippi and humanity. Fortunately, the negro's language transcends all sections of the commonwealth, religious denominations, race or color. We speak and sing for the whole world and all the peoples of the world. We believe that our language is too useful, too beneficial, and too powerful in helping to solve the ills of the world for us to confine it to one little corner of the world. To do this would be nothing less than an exhibition of selfishness and our language abhors any infinitesimal atom of selfish-

ness. We pray in our own language in our own way for blacks and whites. It was God's language that placed us in the same human family. It was God who saw fit to make us of different color, but who left us with the language we wish to

speak. The negro's language is but an echo of the voice of God.

These lines taken from "I'm A Negro" well express the language of that race:

"I sing my songs . . . I do my task
A fair America is . . . all I ask.
I fight in war in America's name;
I've never dragged her flag to shame.
I die for my country when'er I can;
I dodge no trench duty calls me in.
I'm a Negro . . . black, patient, kind
and bold
I'm a Negro . . . Singing from my soul."

Be Careful of the Word "Race"

The Chamber of Commerce of New York has issued a special report called "Conquest by Immigration." Its author is Dr. Harry H. Laughlin of the Carnegie Institution of Washington, and it argues that immigration into the United States should be cut down to the vanishing point in the interest of "race integrity" and "race improvement." The basic assumptions of the report embrace a concept of "race" as unscientific as the Nazi idea of "100-percent Aryan." The argument is that every nationality is a "race," that every "race" has inherent, unalterable physical, mental and moral characteristics and that therefore some "races" are superior and others inferior. Progress in human society and culture is held to be due primarily to the "racial purity" of that society. 7-26-39

We have all grown accustomed to the insanity of this sort of superstition. When Goebbels says it we laugh. But when the foolish pronouncements come with the sponsorship of the New York Chamber of Commerce, we can restrain our mirth. So can the American Committee for Democracy and Intellectual Freedom, of which Dr. Franz Boas, the anthropologist, is national chairman. It has appealed to the members of the Chamber of Commerce to repudiate the Laughlin report. It urges these business men (and everyone else) to remember the scientific facts: *Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science. Anthropology provides no scientific basis for discrimination against any people on the*

ground of racial inferiority, religious affiliation or linguistic heritage.

IF TRUE JEWS WORSHIP NEGRO IN SYNAGOGUE-- HEBREW IN HISTORY

**Dr. Sigmund Freud, World-Renowned Psychoanalyst,
Says In his New Book That Moses Was An Egyptian—Negro In Antiquity Discussed At Length.**

In a recent volume published by Knoff, New York, Dr. Sigmund Freud, an eighty-three year-old German-Jew exile, now living in London, has by his new theory reversed the idea held by Jews and Christians over several centuries by saying Moses was an Egyptian.

The book of Moses and Monotheism, will send historians, archaeologists and religionists scurrying to discredit what has been unearthed years ago, but now released by one of our contemporary intellectuals, not through intellectual curiosity and honesty, but as an attempt at the part of the author to combat anti-Semitism.

NEGRO IN ANTIQUITY

Every intelligent reader knows that the colored man, was the first and the leader in world development. A little study of history and Hebrew language proves this.

If man was created . . . he certainly was created out of earth that was red, brown, black and yellow.

FIRST MAN COLORED

Every scholar knows that much of Hebrew history is mythical and legendary. The first five books of the Old Testament, the part most generally used and followed by the Jew in worship and history, was not written by Moses at all. It was written by persons interested in making the Hebrew into a recognized group of people. The Jews wrote history in their own favor.

MOSES AS A LEADER

History records in detail that Moses was either born into or was adopted by Pharaoh's daughter. The Jews at that time were virtual slaves of the Egyptians. He was highly educated in the civilization of Egypt. He was graduated as a Master of Astrology and erected a great observatory . . . the "Temple of the Sun" at Heliopolis. Later, when his adopted mother became Queen chief of the Egyptian armies, conquering the Ethiopians and saving his country from invasion.

OLD TESTAMENT HISTORY

Most of the history of the early

Bible is the history of colored people. The pyramids were thousands of years old before the Old Testament was written. Egypt, the Nile valley, the broad Euphrates and Tigris were filled with colored peoples, with a long and interesting history. It was long since settled that Africa and Asia were the cradles of civilization.

JEWS AND NEGRO

The Jew has had long contact with colored peoples. Egypt made them slaves, and now Freud says, a revolting Egyptian, seeking a kingship . . . gathered up the slaves, made them revolt and carried them out into the wilderness, "and that the founder of Jewish religion was no Jew, but an Egyptian." Moses married a black woman.

STRANGE DEATH OF MOSES

The death of Moses was the culmination of jealousy and intrigue. Enemies of his leadership did away with him, and—as the Scriptures say: "No man unto this day, knows where he was buried." Moses was taken for a ride, by his enemies in the cabinet.

**"There Is No Superior Race,"
Says NYU Dean**

**Dr. George Payne
Tells N. Y. Audience
"All Natively Equal"**
NEW YORK. — Dr. E. George Payne, dean of the New York University School

of Education, deploring race prejudice in America, told a colored congregation, Sunday, that there is no such thing as racial superiority, since "all races are natively equal."

Dr. Imes Presides

Dr. Payne spoke at the nineteenth annual university celebration at St. James Presbyterian Church, 141st Street and St. Nicholas Avenue, at which Dr. William Lloyd Imes presided.

Represented at the services, in addition to New York University, were: Union Theological Seminary, Talladega College, Rust College, University of Pennsylvania, Drake University, Lincoln University, and Knoxville College.

Cites Origin of Democracy

"The human face created the democratic form of government which in the course of centuries has survived every autocratic government," Dr. Payne declared. Continuing, he said:

"A totalitarian regime starts with racial elimination to be followed by religious elimination. By finally trying to eradicate entire minority groups, it insists upon the superiority of its own race. However, there is not such a thing as racial superiority since all races are natively equal."

Other Speakers

Other speakers included: William Simmons of Union Theological Seminary, who spoke on "The University Man Choosing the Ministry as a Career"; Dr. Ernest Kalibala of New York University, speaking on "University Life in America as Seen by an African," and Golden Brown of Lincoln University, whose subject was "The University Man in Public Life."

Such Proportions Reached Thru "Myth Of 100 Per Cent Aryan, And Such Nonsense"

Dr. Franz Boas' Challenge Seen Forerunner To Broad Educational Campaign

NEW YORK, N. Y.—Race prejudice in American life was attacked last Sunday by two of America's outstanding educators.

Dr. Franz Boas of Columbia University, one of the world's leading anthropologists, and chairman of the American Committee for Democracy and Intellectual Freedom, issued a statement in which he said that "the fight against race prejudice is now a major problem for educators."

A Major School Problem

"The myth of the 100 per cent 'Aryan' and similar nonsense, has reached such proportions even in our own country that the fight against race prejudice is now a major problem for educators. We can go a long way toward destroying the effectiveness of demagogues like Coughlin and Moseley if we conquer the widespread ignorance that exists on matters of race," Dr. Boas said, speaking for the committee, composed of more than 50 of America's leading educators and scientists.

Outline Campaign

Dr. Payne was addressing the 19th annual university celebration of the St. James Church, at which time were present colored graduates of the leading universities, white and colored, of the country.

Prof. Boas' challenge to American educators is the forerunner of a broad educational campaign to be conducted by the committee "against unscientific teaching of race problems in American schools."

What Is Race?

The recent pronouncement on race made by the American Anthropological Association, was quoted by Dr. Boas as follows:

"Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science."

"Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation or linguistic heritage."

The Columbia University professor revealed that the campaign had the endorsement already of more than 30 leaders in government, education, science, religion, and book publishers.

headed by United States Secretary of Agriculture Henry A. Wallace, an acknowledged geneticist in his own right.

"These truths are simple and easy to grasp, but how can we expect the layman to see through the rantings of a Father Coughlin when all through his school days he is impregnated with false and dangerous doctrines, disseminated by teachers usually through ignorance or carelessness and sometimes even deliberately?"

"We are not asking anyone to censor books or ideas. We only ask that those who are entrusted with the education of our children and youth take particular care in dealing with a problem which has such terrible implications," the statement concluded.

Dr. George E. Payne, dean of the New York University School of Education, speaking to a colored audience at the St. James Presbyterian Church, said that "there is not such a thing as racial superiority, since all races are natively equal."

RACIAL CHARACTERISTICS- 1939 PHYSICAL

The Soul Of The Negro

DID NEGROES TAME THE
ANIMALS?

It is claimed by some eminent authorities that Negroes tamed the animals, perhaps that is why Egypt worshipped so many beast-headed gods. Africa is the source from which fables came. South Africa today is full of animal stories. Before the time of the exploiting nations, Africans had cattle parks, some with ten thousand head, animals remarkable for their breeding, and the natives show superior skill in their handling (Reclus). 7-29-39

Archibald Rydledge in the "Atlantic" gives some remarkable illustrations contributing to this argument that the black man did in the primitive ages domesticate many of the animals. He says: "No man who watched Prince Alston with dogs or mules could be persuaded that magic is dead. On occasions that are countless I have shamelessly referred to him dogs that were the most incorrigible type, dogs that would not make up to me. Immediately Alston would establish a definite relationship with them."

Partly by firmness, partly by kindness, but chiefly by an occult fathoming of dog mentality, he could make them mind when they would pay no attention to me. Blossom, a young, headstrong hound, would race pell mell after any alluring scent. To have her escape in a wild country would have been serious. She left the road in a dead run after a fresh buck track. At 30 yards, a shout from Alston brought her to a reluctant halt. She was too far away to catch her or threaten effectively with the long lash in his hand.

The hound did not want to come back; yet she gave him an inquiring look. I left it all to him as she ignored me; as I usually did with anything difficult. I watched closely to see by what mental slight of hand he would accomplish the miracle. Clearly it was to be a spiritual struggle.

"Blossom," he called, "come here, sympathy. Alston knew, he knew the magic words to reach the dullest of the pretties', fines', most 'bedient creatures obscure and baffled the hound I ever see. That is a good soul. girl, come on now. Come on honey, Blossom."

And so he continued with flattering wiles couched in tones that reached the hound's very soul; what force, or anger or less delicate deception never could have been done. Blossom was completely taken by Alston's tones. She turned toward us; then approached step by step, a little contritely. At last she made a little run and leaped up affectionately licking his hand. I had had a college course in practical psychology and animal psychology but I was helpless whereas Alston knew what to do without being taught.

It was Negroes who could best handle army mules and control stallions that would kill other men. Watching Alston handle the most stubborn mules, I have come to believe that the secret of his mastery over them arose out of his ability subtly to establish in them a definite conception of their inferiority. He talked to them as it were in their own tongue and they responded with astonishing willingness. He managed a mule with an artistic, tour de force.

In a little sea coast village, a farmer's stubborn mule, hitched to an infirm and heavily loaded wagon, balked on the seven sandy miles ahead. There he stood planted in the middle of the village street between the post office and the general store. All the local loafing celebrities were fertile in advice. The mule had been beaten cruelly, the harness taken off, the wagon rolled back, but there he stood violently rooted. Shouts and curses were ineffective and a small fire built up under him was no persuader. Even the city fathers' solvents failed.

Alston stepped quietly forward. Approaching the mule with gentle assurance, he threw one arm about his stubborn neck. His touch was affectionate. Putting his mouth to the mule's left ear, he said something to the miserable creature. Instantly its rigidity relaxed and almost blithely the mule stepped forward. Oh, the undreamed power in love and

One day I went with Alston to rescue some of our stock in time of flood. He said he would begin by taking the sheep first as they had the least sense, and the goats last as they would climb the stumps themselves and perch above the water. The sheep were bleating pitifully. Alston spoke to them in a tone animals understand and obey. He told them to go home across the water and pushed the old ram out into the river. The flock followed and crossed safely. We passed the old goats perched upon the stumps.

We went on to the hogs whom Alston said were more likely to scatter than the cattle. Some of them were frantic with fear. It was necessary to persuade them to leave the narrow ledge and to impart a sense of safety, all of this he did. A great bull was heading the herd out to sea. We paddled up to him. Alston asked me to manage the boat. Lying down in it, he reached out and caught the bull by the ear; he chastized him with the valor of his tongue, called him by pet names, that he had used in the creature's calfhood. Thus he turned him and the others followed in his wake.

I was deeply impressed with the spirit of resignation in Negroes. Ogechie was a champion paddler after wild ducks. One summer I noticed a hacking cough. After several months I sent for him but with him came another man. "Cap'n," he said, "I musn't paddle you no more. My coughin' would scare the ducks." It was his way of telling me that he had not long to live. He made no complaint. He quietly accepted his fate. To the last he was patient and resigned. His humble Negro spirit might well have claimed kinship with martyrdom.

Until afflicted, Peter was a genuine woodsman. In matters of woodcraft, I always consulted him. I heard that he was sick. Walk-

ing through the dank water courses, I came to a solitary cabin. In the sunshine sat my old friend. He tried to smile in welcome. "Why, Peter, what is that bandage on your head?" "I have a little trouble, sir," he answered in a voice suppressed with pain. He said no more. When pressed, he said, "The doctor says I'm gwine to leave you." His tone was of simple resignation—no details like our "Main Street" way.

Negro Survives Major Operation At The Age Of 110

CHICAGO (AP)—Removal of the prostate gland of a 110-year-old Negro—believed by medical authorities to have been the first operation of its kind on a centenarian—was reported today in the Journal of the American Medical Association.

The report was made by Dr. J. Bayard Clark, of New York, who said the patient "demanded a square meal" on the morning after the operation, and that on the third day he was "propped up in bed joyfully puffing away at an ancient pipe." Within six weeks and five days the patient was discharged from the hospital. A year after the operation—performed to correct a benign enlargement of the prostate and a mild chronic inflammation of that gland—the patient was alive and apparently in good health.

Commenting on the report, Dr. Morris Fishbein, editor of the Journal, said age was so frequently a bar to operations that the fact a successful one had been performed on a man of such extraordinary age was "unusual." He added that only 30 persons out of 3,000,000 live to be 100—much less be able to survive an operation.

Dr. Clark reported the patient claimed he was born in slavery in 1827 in Virginia and that careful inquiries tended to substantiate the story of his age.

Racial and Mental Differences

TO THE EDITOR OF THE NEW YORK TIMES:

With reference to Mark Jaber's letter, may I add a word to the discussion on racial differences?

To psychologists there are no races, only human beings with complicated nervous systems. People of all races, including Aryan and Semitic, are actuated by the same motives subject to universal principles underlying the behavior of the individual without distinction of race.

The determining factor of one's character is not his blood or race, but his mental make-up, with its labyrinth of complexes and impressions. Thus, individuals with a related mental make-up, though belonging to different races, would under given circumstances act alike, because of their psychological affinity, denoting true relationship.

On the other hand, blooded relatives, even of one father and mother, if of a different mental make-up, would be unlike each other in their behavior. Our true kinship is with those people who are psychologically of our type and group. Hence, any movement based on the theory of "purity" or "superiority" of race and blood is perfect nonsense. It cannot stand any scientific test.

D. N. GUISE.

New York, Aug. 25, 1939.



Caviar And Cabbage

By M. Beaunorus Tolson

I Am an Unprejudiced Negro

My hair is kinky and my skin is brown. I am a racial accident, an ethnic missing link, an undifferentiated amalgam. Those who don't know what a Negro is call me a Negro, without the sanction of science or the benefit of democracy. It is easy for conscience to pigeonhole that which is perplexing. But like Banquo's ghost, it will not down!

It is hazardous to shake a family tree. One never knows what will fall out. Undesirable birds have an impish way of roosting among the finest genealogical branches. Several aristocratic families in a proud Southern State were sorely embarrassed by lineal investigations when the commonwealth, with more prejudice than wisdom, introduced its Pure Race Laws.

And recent dispatches from Europe graphically indicate the mortification of certain high-placed Italian and German families when the official toadies shook their genealogical stems and branches.

Americans ought to be glad that we don't have a horde of bureaucratic ancestor-worshippers invading the privacy of our homes. In our democracy, a man's house is still his castle. No minion of the law tries to tree a non-Aryan. One may talk about one's family, talk to one's family, talk for one's family, or talk to one's lawyer. I shall now exercise my constitutional right.

What is a Negro?

In my boyhood I discovered that something was amazingly wrong with my family tree. That was twenty years before Mr. Hitler started shaking non-Aryan skeletons out of everybody's genealogical tree but his own. I have a vivid memory of the time when my little walnut-hued mother took me for a visit to the old Mark Twain country, which was the Promised Land of my ancestors and relatives.

PUZZLED AND SHOCKED

The clan which had produced so many guntoting preachers and God-fearing badmen gathered to

NEGRO IS AN AMALGAM

Dr. Melville J. Herskovits, one of our foremost ethnologists, explains the term in this manner: "We speak of Negroes in this country, but plainly this is nonsense if we are employing the word 'Negro' in a biological sense. The American Negro is an amalgam, and the application of the term 'Negro' is purely sociological."

This explained the diversities in my family that had puzzled. It also gave me a new approach to the problems of race and the democracy of culture. Francis Bacon said that if we want to find truth we must get rid of the idols of the tribe. And a man is a traitor to democracy if he is not a cool, dispassionate truth-seeker!

For many years I was mired in the bog of racial prejudice. Yes, a Negro can be as biased as a white man, but of course for different reasons. I have encountered prejudices in a hundred varied forms and disguises. It is easy for a man of good-will to sympathize with the lynched or the relatives of the lynched; but it is not so easy to understand the poignant tragedies that Negroes endure day by day on the job, in the street, on the trolley car, and in the theatre.

I know what it is to feel the stabbing glances of white fellow passengers as they read the headline glaring some alleged crime committed by a member of sociological race. Since this is true, a man of good-will can appreciate my terrific struggle to become an unprejudiced person.

It is a long, hard road to intellectual freedom; but every individual must travel this road if our Constitution is to be more than sounding brass and tinkling cymbal. I am optimistic. A man is not born with any kind of prejudice. He is not even born a human being.

Nature conceives him, and nurture shapes him. Like a mirror his mind reflects his environment. Change is the immutable law of life. The mouths of those who voice prejudice are stopped with dust. The race—the human race moves on.

Men of good-will are rising everywhere in the South. They realize that Booker T. Washington was right when he said: "You can't keep a man in the ditch unless you stay in the ditch with him."

COLOR OF MIND IMPORTANT

Meanwhile, in our colleges and universities we are studying the Negro more and talking about

him less. We are learning that the color of a man's mind is more important than the color of his skin. Magazines are publishing articles and pictures that show the diversities of Negro life.

Negro poets and novelists and scholars are securing a wider hearing. Archeologists are excavating the ruins of lost African civilizations. Anthropologists, like the eminent Boas and Radin and Jean Finot, are pointing out the ridiculousities of pseudo racial superiorities.

DIFFERENCE IS NOT INFERIORITY

We men and women of good-will know now that differentness does not mean inferiority. Civilization is a mighty river with many ethnic tributaries. Mongolian, African, Indian, and Caucasian races have all made their contributions.

It is foolish to stigmatize any race as being criminal, lazy, cowardly, thievish, unintellectual, and happy-go-lucky. It shows that one is not cultivated and well-travelled. There are greater differences within a racial group than there are between racial groups; and advanced scholars have gone so far as to declare that race is a myth!

When I meet a Contentental I do not feel inferior because my beloved America has not produced a Shakespeare, a Beethoven, a Michelangelo, a Voltaire. Neither do I feel inferior because the sociological Negro cannot point to a Walt Whitman, a Thomas Jefferson, or a Theodore Dreiser.

In my days of darkness I used to boast of the fact that Alexander Dumas, Alexander Pushkin, Robert Browning, and Antar had Negro blood in their veins. I paraded the fact that Toussaint L'Ouverture defeated the legions of Bonaparte; that a black man led the Americans in the Boston Massacre; that Napoleon's bravest general was black; and that the black rebel, Nat Turner, caused the Governor of Virginia to crawl under his bed.

A hostile white civilization was the initiator of this defense mechanism.

A SOUTHERN WHITE SEES THE TRUTH

Once I read this sentence in a book by a white Southerner who had returned from a trip around the world: "I have met black men who were my superiors, black men who were my equals, and black men who were my inferiors."

I think this expresses the sentiments of most unprejudiced men and women who have had extensive contacts with the members of another race. Men differ quantitatively and not qualitatively. In every man is the blood of saint

and blackguard, genius and idiot. It is hazardous to shake a family tree. One never knows what will fall out. Biologically, the Negro does not exist. Sociologically, he is the amalgam of the good and bad, the gay and sad, in America. One of his poets sang: "What is Africa to me?" And another, thinking of the deep secrets of his people, turned the phrase: "We wear the mask."

America is bone of my bone, blood of my blood, and flesh of my flesh. No Negro has ever betrayed the Stars and Stripes. I know of no black Benedict Arnold or Aaron Burr. I was born an American. I shall die an American.

Jim Crow laws, rope and fag-got—nothing can take from me those imperishable words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by the Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

RACIAL CHARACTERISTICS- 1939 PHYSICAL

Nashville, Tenn. Tennessee
February 26, 1939

REVOLT

To the Editor:

Why don't we Southerners do something about the way scenario writers and playwrights poke fun at the Southern way of talking? These writers are either very ignorant in some ways or their sense of humor needs new material.

The drawing "you alls" and "honey chile" dialect of some radio programs and movies put all but the most illiterate Negro of the deep South to shame.

MISS ANNIS GIBSON.

1523 Broad Street.

DUBOIS' LECTURE ON RACE ORIGINS AROUSES CHICAGO

Noted Scholar Holds War Threats Are Born Of British- U. S. Zeal for Exploitation

Chicago, March 2—(ANP)—The unanimous and voiced opinion of radio listeners at the University of Chicago faculty and students and just plain citizens fortunate enough to hear "The Ethics of Race Discrimination" discussed last Sunday by Dr. W. E. B. DuBois is that it was the most interesting, comprehensive and penetrating study of the origin of races and the most scathing indictment of so-called white supremacy heard in the metropolitan Chicago area in the past decade.

Dr. DuBois, whose logic and philosophy now finds expression in Atlanta University's Department of Sociology, gave his radio address in the chapel of the University of Chicago, speaking of the problems of race—as between Nordics and Jews, white and blacks, and Europeans and Asiatics—Dr. DuBois theorized:

"Before the World War we were wont to express these facts in a series of propositions . . . These states are: (1) There are persons in the world dangerous or even fatal to the world's well-being. (2) Negroes . . . These persons belong to certain

easy distinguishable races. (3) "The persistence" of war today These races comprise the majority of mankind and (4) The saving remnant, a minority of men, must keep themselves apart and distinct in order to save civilization.

"Put this way and inculcated by direct teaching, by social environment and by various methods through which we impress the young, the duty on the part of a minority of the white race to save the world became terrific. . . . The white man's burden was heavy. With, and behind such earnest people were, of course, many others with far different and lower motives.

"When capitalism became the dominant method of modern European industry in the 18th century, it was founded on the gold which was poured into Europe during the 15th and 16th centuries, and on the Industrial Revolution which the African slave trade instituted. In this way color caste was not a conclusion of science, so much as a necessity for the profits of industry. . . . A tremendous change in the relation of human beings was bound to follow.

"Theories of racial difference had behind them the Sugar Empire of the West Indies and the Cotton Kingdom of the United States, founded on Negro slavery; the gold, diamonds and copper of South Africa, built on forced and low-paid black labor; the rubber and ivory of the Belgian Congo built on slavery and monopoly, and a partition of the whole continent of Africa for purposes of exploitation and profit making.

"America means, if it means anything, the rise of the lowly; the rise of certain economic and social classes either outcast from Europe or looked upon for the most part with disfavor. . . . There can be no doubt, on the one hand that the average level of the American nation today compares well with the world. . . . On the other hand, there is no doubt of origin, no matter how fashionable from time to time it is to forget or deny them. We are not of race—as between Nordics and Negroes, white and blacks, and Europeans and Asiatics—Dr. DuBois theorized:

"Before the World War we were wont to express these facts in a series of propositions . . . These states are: (1) There are persons in the world dangerous or even fatal to the world's well-being. (2) Negroes . . . These persons belong to certain

easy distinguishable races. (3) "The persistence" of war today These races comprise the majority of mankind and (4) The saving remnant, a minority of men, must keep themselves apart and distinct in order to save civilization.

"Put this way and inculcated by direct teaching, by social environment and by various methods through which we impress the young, the duty on the part of a minority of the white race to save the world became terrific. . . . The white man's burden was heavy. With, and behind such earnest people were, of course, many others with far different and lower motives.

Matthew xxv, 21 Elucidated With Modern Succinctness

TO THE EDITOR OF THE NEW YORK TIMES:

The American Negro is, I think, unsurpassed in his ability to express with marvelous succinctness some of the white man's ideas. Here is, I think, a fine illustration:

In a short conversation that I had with a Red Cap in a passenger station at Washington the other day I quoted, apropos something he had said, Matthew xxv, 21: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

The Red Cap instantly replied: "Yes, sir, boss, dat sure is so: if you've got you gits, but if you ain't got you don't git."

I venture the assertion that that way of spontaneously putting Matthew xxv, 21 could be done by nobody on earth but the American Negro.

WILLIAM H. RASCHKE.

Blacksburg, Va., April 12, 1939.

Anthropologist Scores Racial Purity Ideals

Says Mingling Of Races Surer Way To Produce "Super-Men"

"A lot of incredible nonsense," was the manner in which Dr. Ernest A. Hooton, eminent Harvard anthropologist, dismissed for once and all time the old theories that hybrids were inferior and inherited all the bad points of the parent races with none of the good features.

Mingling of the various races of man is a much surer way to produce geniuses and super-men than adherence to ideals of racial purity, Dr. Hooton declared in an address at the Wagner Free Institute of Science, last Friday night.

"As a matter of fact," he pointed out, "superior qualities are usually dominant over inferior ones, genetically speaking, highly advanced characteristics are dominant over primitive ones. Therefore, he added, in the mixing of racial groups the good traits of both appear in the offspring, although not uniformly. Some individuals will have a majority of good points and will be geniuses . . .

"On the whole, the range of abilities," Dr. Hooton continued, "is enlarged by outbreeding and there is greater versatility."

The "great men" scheme, he believes, does not work, however, if the masses are too far behind in intelligence.

"Nor can we assume that all men who have great followings are truly great. Some are merely cunning and know how to batten off the masses," he concluded.

New office boy: I have added these figures up eight times, sir.

Employer: That's very good and thorough.

Physical Prowess and Mental Inferiority

By GORDON B. HANCOCK
(Associated Negro Press)

WITH flying fists and flying heels the Negro is threatening to run away with things athletic in this country. Having already won a place of prominence, the Negro seems to be bidding for preeminence in the few fields open to his athletic prowess. On the cinder path the Negro is a very



DR. HANCOCK

run-away and in the squared circle he is a little demon. So invariably the Negro outruns and out-boxes his Nordic brother that this writer is afraid lest the Negro's physical prowess raise the suggestion as to his mental inferiority.

It is hardly probable that nature would endow a creature with great physical powers and add to these mental superiority. The compensatory habits of nature dispel the hope that supreme intellectual and physical powers may be combined in one race of men. If the Negro excels in things physical then we might expect other races to excel in things intellectual. This is one reason why I have been slow to believe that Negroes can generally excel whites in any line of endeavor or vice versa.

It is not safe to generalize and yet if Negroes keep on "running wild" on the cinder path and keep on beating up folks in the ring, it will be hard to avoid the conclusion that the Negro is physically superior. The white man will turn then to his laboratories and claim with equally good reason his own intellectual superiority. What he cannot prove by induction he may prove conclusively thus by deduction.

BLESSINGS IN DISGUISE

How then may we explain these running propensities of Negroes? In the days of slavery the runaway Negro was never hunted by the white man on foot. If the runaway Negro was to be brought back the white man had to go after him with horses and hounds. This was fine development for the horses and fine practice for the hounds, but it was not teaching the white man the art of hasty lo-

comotion-running.

Let us suppose then that the Negro was perfected in his running arts and habits. It is logical then to conclude that if the white man would catch the Negro on the cinder track he must get horses and his hounds. Not the white man himself, but only his horses and hounds have a chance with Borican, Jesse Owens, Eddie Tolan, Metcalfe et al. The chase which the slave-owners gave to their runaway slaves explains the cinder path runaway Negro—a blessing in disguise?

A few days ago I read in one of the local papers that a Negro had been arrested and there were found upon him nitro-glycerine and a cold chisel and other implements used in cracking a safe. I felt highly encouraged to read the account, and there was a sullen "pride" of race when I reflected that the Negro is getting away from stealing hams and chickens and is going in for safe-cracking.

For many generations the Negro's name has been connected with chickens and watermelons and it has been whispered that the Negro's propensity for misplacing other people's chickens was undeniable. While white men were blowing safes and wrecking banks and getting away with light sentences, the Negro was sticking to his chickens and a ham now and then for a change and was drawing long sentences and bearing a bad name in the press of the nation.

THINGS HAVE CHANGED

But things have changed! The Negro is going after big game "stealingly speaking" and in this there is abundant encouragement for the race. It shows that the Negro's ambitions will grow along any lines suggested by our white composers. In other words we can see in the Negro's changed and changing attitude towards the property of others that although he might prefer small game he henceforth will launch out into the

deep and go after big game. If the master chasing the Negro slaves with hounds and horses was a blessing in disguise, the Negro who aspires to safecracking is "hope" in disguise. As the Negro thus hopes to do big things in a criminal way, it also shows that he may likewise be lured into doing big things in a constructive way.

The Negro who cracks a safe has greater possibilities than the pauper Negro who depends eternally upon others. At least so say the sociologists. So then we need not be downcast when a Negro is arrested with burglar's tools on his person. This may prove his criminal intent, but it may also prove the Negro's higher ambitions to do big things like the white man. "Hope" in disguise!

Greensboro, N. C., News
March 5, 1939

Peculiar Praenomens Placed On Southern Negro Children

for their children, but the negro's selection is likely to be more light-hearted than the sonorous names of the aborigines.

There's something in a name—especially if the name is to be conferred upon a southern negro child, says Dr. A. P. Hudson, of Chapel Hill, in a paper, "The Science of Naming Negro Babies." Dr. Hudson, presenting the paper before the North Carolina Folklore society, asserted there's something in a name—especially if the name is to be conferred upon a southern negro child, says Dr. A. P. Hudson, of Chapel Hill, in a paper, "The Science of Naming Negro Babies." Dr. Hudson, presenting the paper before the North Carolina Folklore society, asserted

the imagination, humor and significance of negro names put to shame the more prosaic praenomens applied to white infants.

In the paper he traced the flamboyant naming to reconstruction days that followed the war between the states, when newly-liberated negroes began to exercise a hitherto unknown privilege.

"Petty Larceny," a name recorded for one negro baby, indicated a weakness of the child's father. "Image of Christ Lord God Brown" was cited as one name illustrating the scriptural penchant of one parent. Others of this nature included "I Will Rise and Go Unto My Father Smith" and "And Seven Times Shalt Thou Walk Around Jericho" called "Thou" for short.

Institutions and things familiar to the parents were freely drawn upon for names, Dr. Hudson said, such as "Free Press," "Seaboard" and "Methodist Conference South." Appreciation of economics led parents to name one baby "Dollar," Dr. Hudson said, and another is going through life named "Nary A Red."

Dr. Hudson said contacts with medicine impressed two mothers who named their offspring "Delirious" and "Positive Wasserman."

Many babies, he said, had to bear the humor of the mother in such names as "Haphazard," "Lazy Love," "Lucky Blunder" and the like.

A baby who refused milk promptly was labeled, "No Dine."

Many negroes, like the Indian, are influenced by time, circumstance and environment in finding a name

"Lightning Twice."

An example Dr. Hudson mentioned was "Lightning Twice," a name given a baby boy whose father hoped the husky infant some day would emulate Jack Johnson, one-time boxing luminary of the race. Other names are "Sunday May The Ninth," "Lucy Never Seen Joe Smith," "Rosa Bell Ain't No She," and "Bit Apple."

A political campaign or popular movement is certain to bring forth its crop of names, Dr. Hudson said, such as "Jesus Hoover Christ" and "N. R. A."

Talents and appetites also figure in the naming. Dr. Hudson cited "Nicknak" and "Bootjack" in the former category and "Taters" and "Maters" in the other.

An unattached couple he mentioned are "Gasoline" and "Keroene."

When Is A Negro

A Negro?

THOSE who are habitually regarded as Negroes, and regard themselves as Negroes, are often put to it to understand the psychology which makes other Americans on occasion quickly ascribe to one hitherto invariably catalogued as one of us, as "of mixed blood."

The practice is pretty frequent in daily newspapers and in certain writings purporting to be historical. If the man in question is guilty of some anti-social act, which his fellow Negroes regret and condemn equally with other

citizens, there is never the hint that he is of "mixed blood," but on the contrary that he is Negro is emphasized and hammered home—beyond the point of mere racial identification, and to the detriment of sane relations between the races and the bestowal of equal justice.

Many of the states actually, or virtually, define a Negro as one having "a drop" of Negro blood. "Any ascertainable trace" of African or Negro blood, as Georgia legislated, makes a person and his descendants Negro forever. Virginia's law as of 1924 makes of a person a Negro if he has any trace of non-Caucasian blood; except that he may be white if the non-Caucasian blood is one-sixteenth or less of American Indian ancestry.

Southern thinking in general coincides with that typical legislation. Hence, when the Greensboro (N. C.) Daily News refers to James A. Bland as "a man of mixed blood" when he is known to be a Negro, or of Negro blood, we are frankly taken aback. What the News was setting out to do was to discuss, endorse, and commend Virginia for moving to honor Bland as a poet, composer, and artist; and to make his famous song "Carry Me Back to Old Virginia" the official song for the Old Dominion. It also took occasion to laud Bland and his abilities.

Was the News wary of lauding a Negro, unmixed or mixed—but if the mixture included Negro blood, a Negro? And was it forestalling reader criticism by denying to Bland the racial identity that is emphasized in other circumstances, and which is required of a Negro-mixed person by statute and mores in a great section of the country?

We join with the News in commending the enlightened and fair-minded sponsors of the Virginia movement to honor James A. Bland, but to the reasons for sharing the News' regard for Virginians in this connection we add their proceeding with that work without psychological circumlocutions designed to obscure the fact that the composer is a Negro.

RACIAL CHARACTERISTICS-1939 PHYSICAL

THE UNSCIENTIFIC RACE

If there are different "races" of human beings (there is no scientific proof that there are), one would be justified in speaking of modern Germans as the most unscientific of all races, or perhaps it would be more accurate to say that the ruling Nazis are the leaders most lacking in knowledge of the science of anthropology.

Technically the word "Aryan," which the Nazis flaunt so much, is not used to describe a "race" but a language or family of languages. Science recognizes no Aryan "race" or Semitic "race" although there are Aryan languages and Semitic languages.

Modern representatives of the Aryan language are Persian, Afghan, the Indo-European languages of India and a few others. The Semitic languages are Hebrew, Arabic, Syriac and Assyrian.

Last week the American Anthropological Association formally attacked the Aryan theories of racialism that are current in the world today. The association deplored the conscription and distortion of anthropology which in many countries is used to "serve the cause of an unscientific racialism."

The American Anthropological Association, which represents 1,100 American anthropologists, voted unanimously a resolution which asserted in part:

1. Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science.

2. The terms Aryan and Semitic have no racial significance whatsoever. They simply denote linguistic families.

3. Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation or linguistic heritage.

The association went on record as opposed to any encroachments on the freedom of science, for "the prime requisites of science are the honest and unbiased search for truth and the freedom to proclaim such truth when discovered and known."

It is one of the tragic ironies of modern times that a nation which for generations prided itself on its scientific achievements and discoveries should today deny freedom to its scientists and forbid them to disagree with scientifically ignorant politicians who dominate the country.

STARTING POINT OF HUMAN RACE DECLARED TO BE IN CENTRAL AFRICA

MILTON JUNCTION, Wis.—(AP).—

Alonzo W. Pond, archaeologist and anthropologist, advances the theory that Central Africa was the cradle of the human race. His hypothesis is developed at length in a book published by the Logan Museum of Beloit College, Beloit, Wis.

Under the rather pedestrian title, "prehistoric habitation sites in the Sahara and North Africa," Mr. Pond presents, with exciting implications, an analysis of Stone Age relics uncovered in the Great Desert. A mass of artifacts, collected on four expeditions to Africa under the auspices of Beloit College, represents the culture of people who lived thousands of years before mankind learned to sow and reap.

"All the major phases of the Old Stone Age are represented in our African collections," Mr. Pond said. "In the heart of the Sahara we found stone tools of the most generalized type, the sort of things known to be 500,000 years old. The presence of these stone hatchets deep in the Sahara is positive proof that the desert once was much more suitable for both man and beast than it is today. It appears probable from our study that prehistoric man came across the Sahara thousands of years ago; that he followed the river valleys which are now dry oases, or lines of oases. At the time of these 'migrations' there was, of course, much more moisture in the Sahara than now."

From the Mediterranean to the Niger River, Mr. Pond and his colleagues examined more than 700,000 pieces of flint. From the location of the discoveries, he said, "we are able to state that prehistoric people crossed the Sahara from the south. When they reached the Atlas Mountains in the north, they moved east and west, until passes were located through the range."

"These natural migration routes led to the more fertile areas of the Barbary States, where food was abundant. Eventually, man reached Europe by way of Gibraltar, and came to both Europe and Asia by way of the Nile and Asia Minor."

"There is no indication that the land bridge which was supposed to have existed through Sicily and Italy to Africa was followed by Stone Age people."

Mr. Pond said he hoped one day to return to Africa and develop further his theory that somewhere in Central Africa science eventually will find the place of the dispersal of man.

No Differences Exist, Conclusion Reached By Leading Psychologists

Nazi Persecution of Races

Hit Hard Blow by Statement

Issued by Social Scientists

NEW YORK—(ANP)—"In experiments which psychologists have made upon different peoples, no characteristic, inherent psychological differences which fundamentally distinguish so-called 'races' have been disclosed," declares a statement issued this week by the executive council of the Society for the Psychological Study of Social Issues.

This statement, signed by such authorities as George W. Hartman of Columbia, H. B. English of Ohio State, K. Krechowsky of Colorado, H. A. L. T. Doob of Yale, E. C. Tolman of California, T. C. Scheirer of New York and several others, is endorsed by 400 professional psychologists who are members of the society. It was prepared by those who are specialists in racial psychology.

PREJUDICE ON RISE

The current emphasis on "racial differences" in Germany and Italy, and the indications that such an emphasis may be on the increase in the United States and elsewhere make it important to know what psychologists and other social scientists have to say in this connection, the statement sets forth.

Says the statement: "The fascist persecution. As far as the Jews are concerned, many others have grossly misused the term 'race.' According to the statement, 'There is no indication that the land bridge which was supposed to have existed through Sicily and Italy to Africa was followed by Stone Age people.'"

hort, blond or dark, round-headed or long-headed, according to the particular community studied.

"In the light of this wide variation in physical characteristics, almost all anthropologists outside of Germany and Italy would agree that it is scientifically impossible to speak of a 'Jewish race,' much less of a 'German race.'"

"In the experiments which psychologists have made upon different peoples, no characteristic, inherent psychological differences which fundamentally distinguish so-called 'races' have been discovered."

"This statement is supported by the careful surveys of these experiments in such books as 'Race Psychology' by Professor T. R. Garth of the University of Denver, 'Individual Differences' by Professor Frank S. Freeman of Cornell University, 'Race Differences' by Professor Otto Klineberg of Columbia University, and 'Differential Psychology' by Dr. Anne Anastasi of Barnard College.

NO MENTAL DIFFERENCE

"There is no evidence for the existence of an inborn Jewish or German or Italian mentality. Furthermore, there is no indication that the members of any group are rendered incapable by their biological heredity of completely acquiring the culture of the community in which they live."

"This is true not only of the Jews in Germany, but also of groups that actually are physically different from one another. The Nazi theory that people must be related by blood in order to participate in the same cultural or intellectual heritage has absolutely no support from scientific findings."

"Psychologists look elsewhere for the explanation of current racial hatred and persecution. It is certain that the Nazi race theories have been developed not on the basis of objective fact, but under the domination of powerful emotional attitudes."

"A well-known psychological tendency leads people to blame others for their own misfortunes, and the Nazis have found in the Jew a convenient psychological scapegoat for their own economic and political disabilities. In certain Czechoslovakian localities as well, Jews are now being blamed for the dismemberment of the

NOT NEW ATTITUDE

"There can be no doubt that economic factors are also directly involved, as the recent enormous levy on Jewish capital in Germany has amply demonstrated. Theories of Jewish plots and machinations are an excuse, a rationalization for the expropriation of badly needed property. This attitude is not new nor is it restricted to Central Europe.

"Racial and national attitudes are psychologically complex, and cannot be understood except in terms of their economic, political and historical backgrounds. Psychologists find no basis for the explanation of such attitudes in terms of innate mental differences between racial and national groups. The many attempts to establish such differences have so far met failure. Even if successful, they would offer no justification for depressive treatment of the type now current in Germany.

"In the scientific investigation of human groups by psychologists, no conclusive evidence has been found for racial or national differences in native intelligence and inherited personality characteristics. Certainly no individual should be treated as an inferior merely because of his membership in one human group rather than another. Here in America, we have clear indications of the manner in which members of different racial and national groups have combined to create a common culture."

RACE NONSENSE

The "race purity" and "race superiority" diets received several devastating whacks from science recently. The latest crusher was administered by the Society for Psychological Study of Social Issues, of which Professor George W. Hartmann, Columbia University is chairman. The organization of 400 professional psychologists issued a statement which is "a strong protest by the society against the non-scientific interpretations of 'racial psychology' which fascists are using to justify persecution."

The statement is signed by council members: F. H. Allport, Syracuse University; Gordon Allport, Harvard University; J. F. Brown, Kansas University; Hadley Cantril, Princeton University; L. M. 1000 Yale University; H. B. English, Ohio State University; Franklin Fearing, University Calif., L. A.; George W. Hartmann, Columbia University; I. Krechevsky, Univer-

sity of Colorado; Gardner Murphy, Columbia University; T. C. Schneirla, New York University; E. C. Tolman, University of California.

Among the more pertinent paragraphs is the following:

"In the experiments which psychologists have made upon different peoples, no characteristic, inherent psychological differences which fundamentally distinguish so-called 'races' have been disclosed. This statement is supported

by the careful surveys of these experiments in such books as "Race Psychology" by Professor T. R. Garth of the University of Denver, "Individual Differences" by Professor Frank S. Freeman of Cornell University, "Race Differences" by Professor Otto Klineberg of Columbia University, and "Differential Psychology" by Dr. Anne Anastasi of Barnard College. There is no indication that the members of any group are rendered incapable by their biological heredity of completely acquiring the culture of the community in which they live. This is true not only of the Jews in Germany, but also of groups that actually are physically different from one another. The Nazi theory that people must be related by blood in order to participate in the same cultural or intellectual heritage has absolutely no support from scientific findings."

Hitler's fascist science is sheer nonsense. But dictators are forced to "cook up" some plausible basis for persecuting a "scape goat" minority.

Charlotte Dirt-eaters Use Clay for Candy

CHARLOTTE, N. C.—To more than 1,000 women and girls here "The Good Earth" is more than a mere title for a best seller novel, or an Academy Award motion picture.

For here the phrase refers not to Pearl Buck's description of the vast wilderness that is the Chinese farming country, but to what has become known far and wide as a part of the diet of a considerable portion of the colored population of this thriving Carolina metropolis. This phenomenon arises out of the fact that there are many persons in this community who are afflicted with what scientists term "geophagism," or the practice of eating earthy matter—a common among uncivilized South American Ottomacs and Hudson Bay Indians.

A recent survey conducted by a local daily paper revealed that many bushels of dirt are eaten in Charlotte every day by more than 1,000 women and girls. They do not eat dirt just occasionally as a novelty, according to the study, but keep supplies constantly on hand, just as the average mother keeps

the cookie jar in the pantry well filled. Followers of this custom have been known to eat large quantities at a time, it is said.

BORDERS ON DISEASE

The practice is said to border on a disease and creates a desire on the part of regular eaters similar to that caused by taking drugs. Asked for an explanation for this strange habit, the average devotee will simply reply: "I guess it's just something in my system that craves it."

In a special feature article in a local daily paper, a typical dirt-eating scene is described thus:

"Any clear afternoon you may chance upon groups of these earth-eaters busily engaged in filling paper bags with the choice substance, found only here at two spots along the Southern Railway right-of-way under the East Morehead Street overpass. Here, large depressions have been made in the banks the continual trek of women for the dirt that "tastes like chocolate candy."

"Some even come in taxicabs from Biddleville and Washington Heights with their shopping bags to get supplies of 'the good earth.' After gathering the dirt in paper bags by use of table knives, the women take the dirt home, spread it out upon papers to dry in the sun and air.

"Then, they said, it becomes real

sweet and tastes like chocolate candy. Some, however prefer to dry their dirt in an oven, and an argument may easily be started over the relative merits of the sun-bake process versus the oven-bake method.

TASTES LIKE CHOCOLATE CANDY

"Some, however can down the clay without any heat treatment. Some swallow the entire matter, while others chew the dirt, swallow the juice, and spit out the residue. It was found that the practice is observed here chiefly by Negro women and girls. Men or boys, when question, may admit reluctantly to having tried it, but usually will say they have discontinued the practice.

"The practice in Charlotte is believed to be caused—not by lack of sufficient food—but by an intense craving for the clay—particularly among women. Medical authorities discourage the practice on grounds that it tends to cause internal disorders."

RACIAL CHARACTERISTICS- 1939 PHYSICAL

It's True What They Say About Dixie; Negroes Like Melons And Chickens

BY EDDIE GILMORE,

WASHINGTON —(P)— It's true what they say about Dixie Negroes. watermelons and chickens. The Agriculture Department has it all worked out.

Department scientists came out today with a palate poll—a digest of what Americans like to eat. They found out, among many other things, that Southern Negroes average 30.8 pounds of watermelon and 12.9 pounds of poultry a year. Residents of the North Atlantic states eat only 3.9 pounds of watermelon, by contrast.

The Southern Negroes eat more poultry than people in any other region except those in the North Atlantic states who average 16.2 pounds a year.

The poll was taken among representative families of employed laborers and clerical workers, and it has the tastes broken down into eight major geographical sections.

Eaters on the Pacific Coast put away five times as much lettuce in a year as do those who gather around the festive board in Dixie.

The coast leads in spinach-eating too, with every member of the family consuming an average of seven and one-half pounds in a year. As spinach-eaters New England was

next, the Midwest third, with the South turning up its nose at it does about lettuce. Southerners eat but a pound and a half of spinach a year.

The corn-on-the-cob leaders are in the South, with an average of 15.6 pounds a year, compared with 1.8 pounds for residents of Indianapolis, Detroit, Grand Rapids, Lansing, Marquette, Milwaukee, Cincinnati and Columbus.

Setting the pace for cabbage consumption among white families are the New Englanders and those in the Midatlantic states.

The heaviest beef eating is done around Alabama and Tennessee. People in the Rocky Mountain sections drink the most milk, but when it comes to bread and rolls, the Southwest leads.

Onions? The West Coast is way out in front.

Jacksonville Fla Times-Union

January 16, 1939

RACIAL SUPREMACY FALLACY

"The year's end has provided a double-barreled blast at those cockeyed theories of racial superiority and racial purity by which the blood-and-thunder dictators set such store," remarks the Philadelphia Inquirer. "The inflated heads of totalitarian States might well spend a quiet hour reading and pondering the resolution unanimously adopted by the American Anthropological Association.

"Anthropology," the report and resolution indicates, "provides no scientific basis for discrimination against any people on the ground of racial inferiority, religious affiliation or linguistic heritage." This seems to be quite definite and should convince any doubters that the association has given the subject careful and extended study and speaks only from conviction.

"At the same time," the Inquirer says, "along comes John R. Swanton, Smithsonian Institution anthropologist, to tell the Association for the Advancement of Science that interbreeding of races has been more beneficial to mankind than the product of any pure strain. He adds that the doctrine of Aryan superiority is part of the 'shudder complex' used by dictators to terrify people into a desired action, and to keep the totalitarian structure from crumbling."

In comparatively recent years the German dictator followed by the dictator of Italy, has made a fetish of the Aryan idea and called for racial purity through throwing out and discrediting people who cannot or will not claim to be of Aryan descent. The fact is that there is probably no race on earth that is not a combination of many strains.

And then Dr. Swanton indicates that if it were possible to have racial purity the result would not mean racial superiority. It is easily discoverable in history that the vigorous nations have been those receiving an inflow of new blood and new thought. "What nonsense it would be for America," it is said, "for example, to think in terms of racial purity! Many races have come into the American melting pot to produce a great, strong and highly civilized people."

"Science and common sense seem to be as one in holding that theories of racial purity and racial superiority constitute the New Superstition," concludes the Inquirer. "What the dictators don't appear to realize is that it is a superstition more likely to drag down to a lower level than to raise them to higher potentialities. Guff and twaddle about racial superiority may tickle totalitarian egos; but it is only a further handicap to civilization."

Norfolk, Va Post
February 13, 1939

No Such Thing As 'Super-Race' Says Mendoza

Jewish Rabbi Principal
Speaker at Inter-Racial
Meeting Yesterday

The necessity of members of every race developing an intelligent attitude in inter-racial relations was emphasized yesterday afternoon by Dr. Louis D. Mendoza of Ohel Shalom Temple, in a service commemorating "Inter-Racial" Sunday.

White persons should be careful not to take a superior or "patronizing" attitude and colored persons should strive not to develop a "super-sensitive" or inferior attitude which leads to repulsiveness Dr. Mendoza said.

"Bear in mind that every group has wings, potentialities, latent power to do things. This late idea of a single 'super-race' is arrant nonsense," Dr. Mendoza said in paying his respects to Hitler and Mussolini.

"The doctrine of racial superiority is not so much an attack upon the Semite, Negro or Oriental as it is an attack upon truth," he asserted.

Fearful of the consequences of an extreme "isolationist" foreign policy, the speaker declared "God forbid that we should refuse not only to fight but even to indulge a moral protest when innocence, goodness and truth are going down before brutal aggression."

He urged his audience to "light a candle of brotherhood here in Norfolk that shall pierce the murky shades of the enveloping darkness of racial bias and prejudice."

The meeting was presided over by the Rev. Sparks W. Melton, D. D., pastor of Freeman Street Baptist Church, where the meeting was held. The Rev. R. H. Bowling gave the invocation, and the Rev. Sydney Quong read the Scripture. The service was sponsored by the inter-racial relations committee of the Norfolk Y. W. C. A.

SAYS DOGMA OF SUPERIORITY IS UNSCIENTIFIC

Accuse Textbook Writers
On 'Race' Of Being
Prejudiced

BIRMINGHAM, Ala., Sept.

1.—Doctrines of racial superiority and inferiority were vigorously attacked as "entirely without scientific foundation" in editorials in two leading white Birmingham newspapers recently. Both journals, the Age-Herald and the News, basing their comment on material prepared by the American Committee for Democracy and Intellectual Freedom, criticized textbook writers whose misleading use of the word "race" contributes to "the prejudices and antagonism that are bringing so much misery and tragedy to the world."

These editorials reflect the deep concern which Southern progressives feel at the growing danger of fascism which, they recognize, has perfected a technique of stimulating and utilizing racial prejudices too boost itself to power. Although not stated, it is obvious that the editors have in mind the revival of the Ku Klux Klan, the recent organization of Accepted Americans, and generally the increased activity in Birmingham and the South of organizations fulminating against Race members, Jews, Catholics and foreign-born.

Age-Herald Speaks

The Age-Herald heads its editorial "Down with Racism" and points out:

"Among the many causes of division which separate men into battling groups, none is more destructive than the hateful and utterly unscientific doctrine of 'racism'.

"This doctrine contends that as races, men have certain basic traits

and characteristics which are unalterable. From this generalization proceeds the various cults of racial superiority and inferiority, the prejudices and antagonisms that are bringing so much misery and tragedy to the world. This doctrine is entirely without scientific foundation."

News Declares

The Birmingham News, after an analysis of the findings of the committee, declares, "This nation cannot expect to develop a citizenry devoid of racial prejudices if its youth are nurtured in misunderstanding of what constitutes a race."

"Racial feeling and national feeling run high these days. They are easily aroused. There is all the more obligation, therefore, to use carefully and correctly words applied to other peoples. Words that cross international borders should be words of peace, aptly chosen, and considerate of the sensitiveness of others."

In another editorial, the Birmingham News comments favorably on a seminar in race relations conducted by the Negro Y.M.C.A. in Birmingham.

Hopeful Endeavor

"This is a hopeful endeavor and one that deserves encouragement. Particularly at this time, when in other parts of the world racial antagonisms are causing grief and tragedy, we should all wish to encourage every sincere effort that is directed toward the betterment of inter-racial relations in our own country. In America we should never forget that racial tolerance, as well as religious tolerance, is an integral part of our democratic faith and our spirit of freedom, and that true with respect to all races and all religions."

It's Really "The Good Earth" In Charlotte

DuBois Tells University of Chicago Audience That First American Slaves Were White

Origin of the Races Address Stirs Radio Listeners as Most Scholarly Discussion Heard in Years

Tells Cause of World War and Unrest

CHICAGO.—(ANP)—The unanimous and voiced opinion of radio listeners, U. of Chicago and students and just plain citizens fortunate enough to hear "The Ethics of Race Discrimination" discussed last Sunday by Dr. W. E. B. DuBois is that it was the most interesting, comprehensive and penetrating study of which the African slave trade in the origin of races and the moststituted. In this way color caste scathing indictment of so-called was not a conclusion of science, "white supremacy" heard in these much as a necessity for the metropolitan Chicago area the profits of industry . . . A tremendous change in the relation of

Dr. DuBois, whose logic and human beings was bound to follow philosophy now finds expression in Atlanta university's department of sociology, gave his radio address in the Chapel of the University of Chicago. Speaking of the problem of race—as between Nordics and Jews, whites and blacks, and Europeans and Asiatics—Dr. DuBois theorized:

"Before the World war we went to express these facts in a series of propositions . . . These statements are: (1) There are persons in the world dangerous or even fatal to the world's well-being. (2) These persons belong to certain easily distinguishable races. (3) These races comprise the majority of mankind; and, (4) The saving remnant, a minority of men, must keep themselves apart and distinct in order to save civilization.

"Put this way and inculcated by direct teachings, by social environment and by various methods through which we impress young, the duty on the part of minority of the white race to save the world became terrific . . . The white man's burden was heavy. With, and behind such people were, of course, many others with far different motives.

"When capitalism became the dominant method of modern European industry in the 18th century, it was founded on the gold which slavery in Africa poured into Europe during the 15th and 16th centuries throughout the world which and on the Industrial Revolution

The war that is facing the world today rests primarily on race hate; on the determination to use the black men of Africa and the yellow men of Asia as a basis for the luxury of Europe and America."



Journal and guide 3-11-34

To many women and girls in Charlotte, N. C. "The Good Earth" is more than a mere title for a best seller novel or an Academy Award motion picture. According to a feature story by Sam Justice appearing in a recent issue of the CHARLOTTE OBSERVER many bushels of dirt are eaten in that city every day by more than 1,000 women and girls, a practice known

as "geophagism." The scene above is typical of those to be seen on any day in the spots where "The Good Earth" is to be found. (Photo courtesy Charlotte Observer).

Southern Press Blasts Phony Race Theories

BIRMINGHAM, Ala.—Doctrines of racial superiority and inferiority were vigorously attacked as “entirely without scientific foundation” in editorials in two leading Birmingham newspapers recently. Both journals, the Age-Herald and the News, basing themselves on material prepared by the American Committee for Democracy and

Intellectual Freedom, criticized school textbook writers whose misleading use of the word “race” contributes to “the prejudices and antagonism that are bringing so much misery and tragedy to the world.”

These editorials reflect the deep concern which the Southern people feel at the growing danger of fascism which, they recognize, has perfected a technique of stimulating and utilizing racial prejudices to boost itself to power. Although not stated, it is obvious that the editors have in mind the revival of the Ku Klux Klan, the recent organization of Accepted Americans, and generally the increased activity in Birmingham and the South of organizations fulminating against Negroes, Jews, Catholics and foreign-born. These editorial writers reflect the sentiment of large sections of the Southern people, but they are in the best sense, also crystallizing and giving leadership to such sentiments.

The Age-Herald heads its editorial “Down with Racism” and points out:

“Among the many causes of division which separate men into battling groups, none is more destructive nowadays than the hateful and utterly unscientific doctrine of ‘racism.’

Quotes Scientific Facts

This doctrine contends that as races, men certain basic traits and characteristic which are unalterable. From this generalization proceeds the various cults of racial superiority and inferiority, the prejudices and antagonisms that are bringing so much misery and tragedy to the world. This doctrine is entirely without scientific

foundation.” Referring to the misuse of the term “race,” the Age Herald concludes: “Out of these conceptions of ‘race’ come the intolerance and prejudice now so widespread throughout the world.”

After quoting the scientific facts adduced by the American Committee for Intellectual Freedom to blast the fallacy of racism, the Age-Herald calls attention to the danger to America inherent in such pseudo-scientific justification of race prejudice:

“The United States is made of citizens whose forbears came from many nations. Many of our citizens themselves come from different lands. If ever the fallacious doctrine of ‘racism’ should gain a general momentum in this country, it is obvious what a horror of antagonism and hatred would be produced . . .

“To be sure, there are differences between all men. The evolution of humanity is toward differentiation, not standardization. But to grow these differences arbitrarily into ‘racial’ superiorities and inferiorities is to combat that brotherhood of all men which is the world’s only real hope of peace, goodwill and well-being.”

The Birmingham News, after an analysis of the findings of the committee, declares, “This nation cannot expect to develop a citizenry devoid of racial prejudices if its youth are nurtured in misunderstanding of what constitutes a race.”

“Racial feeling and national feeling run high these days. They are easily aroused. There is all the more obligation, therefore, to use carefully and correctly words applied to other peoples. Words that cross international borders should be words of peace, aptly chosen, and considerate of the

sensitiveness of others.”

In another editorial, the Birmingham News comments favorably on a seminar in race relations conducted by the colored YWCA in Birmingham.

“This is a hopeful endeavor and one that deserves encouragement. Particularly at this time, when in other parts of the world racial antagonisms are causing grief and tragedy, we should all wish to encourage every sincere effort that is directed toward the betterment of inter-racial relations in our own country. In America we should never forget that racial tolerance, as well as religious tolerance, is an integral part of our democratic faith and our spirit of freedom, and that is true with respect to all races and all religions.”

Students Assail “Racist” Theories

PARIS—“It is unbelievable that in the midst of the twentieth century a regime should teach youth only military and Middle Age sciences of false theories of race and blood.”

Thus declares a letter adopted by the delegates to the World Student Association, sent to German students assuring them of solidarity in their resolve to maintain the cultural traditions of their nation.

The delegates in their closing session listened to a broadcast from Chungking, China by Chen Li-fu, education minister proclaiming Chinese students’ cooperation with the student program for culture and democracy.

WHAT’S GOING TO HAPPEN ?

Southern Press Damns Race Superiority Dogmas !

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on material prepared by the American Committee for Democracy and Intellectual Freedom, criticized textbook writers whose misleading use of the word “race” contributes to “the prejudices and antagonism that are bringing so much misery and tragedy to the world.”

These editorials reflect the deep concern which Southern progressives feel at the growing danger of fascism which, they recognize, has perfected a technique of stimulating and utilizing racial prejudices to boost itself into power. Although not stated, it is obvious that the editors have in mind the revival of the Ku Klux Klan the recent organization of Accepted Americans, and generally the increased activity in Birmingham and the South of organizations fulminating against Negroes, Jews, Catholics and foreign-born.

The Age-Herald heads its editorial “Down With Racism” and points out: “Among the many causes of division which separate men into battling

more destructive than the hateful and utterly unscientific doctrines of ‘racism.’

“This doctrine contends that as races, men have certain basic traits and characteristics which are unalterable. From this generalization proceeds the various cults of racial superiority and inferiority, the prejudices and antagonisms that are bringing so much misery and tragedy to the world. This doctrine is entirely without scientific foundation.”

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peace, aptly chosen, and considerate of the sensitiveness of others.”

SCIENTISTS PROVE ALL RACES HAVE SIMILAR PIGMENTS

CAMBRIDGE, Mass., Sept. 7—(ANP)—A thorough, scientific study of human skin colors, now being conducted at Massachusetts Institute of Technology under the direction of Dr. Edward A. Edwards of Harvard Medical School and Dr. S. Quimby Duntley of M. I. T., has revealed some hitherto unknown facts concerning pigmentation.

Regarded as outstanding among their findings, declared the scientists, is proof that all races have the same color pigments and that variations in skin color are due to the proportions in which they are blended.

Doctors Edwards and Huntley are using the newly developed recording spectrophotometer in studying variations in the five pigments which make up skin color. Their investigation, as reported in the current issue of American Journal of Anatomy, may lead to quicker, more accurate diagnoses of anemia and a reliable method of checking results of treatment.

One of the pigments revealed by the investigation—and named melanoid by its discoverers—has heretofore remained a mystery. It is a diffuse form of the familiar brown pigment, melanin, found in abundance in colored persons.

Super - Men, Super - Women Are Claimed By Savant

Among Japanese

BY REIMAN MORIN
Associated Press Feature Service
TOKYO—Japanese savants are busy attempting to prove that Japanese brains are equal, if not superior, to those of any other race, and that the most beautiful human bodies on earth belong to Japanese. Recently, Japanese newspapers reported a lecture given by Dr. Matao Nagayo on his researches into the comparative sizes and weights of the human brain. They quoted him: “I undertook this study in order to prove the fallacy of the popular

belief that the brain of the white races is heaviest, while that of the Africans is lightest, and that of the Orientals is medium.

Dr. Nagayo said he found that there is "practically no difference" between the size of Japanese brains as compared to their American or European equivalents. All were between 1,300 and 1,350 grams, he reported. Examining the brains of great Japanese, the scientist said he found they differed not at all from the measurements of great thinkers among the white races.

A Sculptor Testifies

Then came a sculptor, Fumio Asakura, with some ideas of physical beauty, which were very pleasing to the possessors of the Japanese brand of it.

"Mr. Asakura has concluded," said a Tokyo newspaper, "that the physical and mental capacities of the Japanese are ideally beautiful, and most harmonious with the will of the Creator."

Beauty, the sculptor admitted, is usually a matter of personal preference. But he said he approached the problem from a mathematical point of vantage, with a set of ratios and co-efficients having to do with the relation of the various parts of the body to each other.

Thirty years of study have convinced him that Japanese beauty "is superior to any other" in the world, he said.

"Perfect Physique

"There is a marked symmetry among the Japanese. The old belief that the white races have a monopoly on symmetry is a self-centered piece of dogma, which is scientifically untenable.

"The physique of the Japanese exactly fits the design of the Creator."

All this can be traced to the rising tide of nationalism in Japan. This movement draws a sharp line of demarcation between the Japanese and the member of any other national or racial group. The goal is to make the Japanese race-conscious.

Dr. Patterson said, but environment and opportunity makes the difference between Africans and other races.

On furlough from his post, Dr. Patterson said war was hindering missionary activities because of impeded steamship traffic. Despite this, he cited Idi-Aba as the best-manned educational institution sponsored by the Southern Baptist.

Dr. Patterson's work is centered in Lagos, a city of 150,000, of which less than 1,200 are white persons.

He was introduced by Mrs. J. I. Freeman, superintendent of the W. M. U., who presided at the session.

Other speakers on the program were the Rev. John Maguire, pastor of Calvary Baptist Church; Mrs. Earl B. Eddington, Miss Sarah Simpson, Jack Aiken and Miss Grace Ezell.

The meeting concluded with election of officers, who will be installed Jan. 18. They are Mrs. J. E. Freeman, superintendent; Mrs. B. L. Pearson, associate; Mrs. Reuben S. Marshall, young people's secretary; Mrs. E. S. Bee, recording secretary; Mrs. Carson C. Reeves, corresponding secretary; Mrs. W. S. Eubank, treasurer.

Committee chairmen are Mrs. H. L. Anderton, Miss Mildred Taylor, Mrs. Thomas R. Lea, Mrs. George Curlee, Mrs. J. H. Hudgins and Mrs. Charles A. Hassler.

Group leaders are Mesdames Lee Richardson, L. G. Martin, R. L. Bondurant, Joe L. Johnson, S. E. Hendrix, D. E. Williams, Q. L. Buckner, I. I. Peoples, E. R. Maynard, W. R. Ogle, R. B. Stuckey.

Young people's group leaders are Mesdames Hiram Huey, J. D. Martin, Lewis Mize, J. C. Snelling, W. J. Weaver, E. C. Phillips, J. T. McLaney, Parks, T. A. Bass, Kyle, R. E. Walker and Miss Virginia Watkins.

AFRICAN RACE IS NOT INFERIOR

Dr. A. Scott Patterson Cites
Achievements On Continent

At W. M. U. Session

Africans are not by nature an inferior people.

This assertion was supported by Dr. A. Scott Patterson, Southern Baptist missionary and president of the Baptist Academy in Lagos, Nigeria, who addressed the Autumn meeting of the Woman's Missionary Union yesterday at the First Baptist Church.

Education, both Christian and secular, is attracting a great deal of attention in Africa at the present

'Papa Boas' -- Great Scientist Who Mobilizes Culture for Political Liberty

81st Birthday Greeted

By Noted Leaders; Pay

Tribute to Services

~~Daily Worker~~

By Mark Thompson

"It is gratifying that so eminent a scientist as yourself should come forward to lead and inspire his fellows with the will to preserve intellectual freedom and democratic ideals, without which the contributions of science are futile."

These words were written by Secretary of Agriculture Henry A. Wallace last week when he joined with President Roosevelt, Secretary Ickes, and 136 eminent scientists, writers, and educators in greeting Professor Franz Boas on his eighty-first birthday.

"Papa Franz" as thousands of friends and students know him, stands with such men as J. B. S. Haldane of England and Paul Langevin in France, preeminent in their scientific work and preeminent in their role as fighters for peace and freedom.

In 1931, when "Papa Franz" was president of the American Association for the Advancement of Science, Professor Ruth Benedict, one of his best pupils, wrote: "It is seldom that one man has been so largely responsible for the history of a scientific discipline as Dr. Boas of anthropology." Now we can add that it is seldom that one man is so largely responsible for the growth of an organized progressive movement as Professor Boas has been among scientists and educators.

STARTED CAREER IN GERMANY

Professor Boas started his career as a physicist and geographer in Germany. His researches into the color of sea water led him to Baffin Land, Hudson Bay, in 1883. There he developed an interest in the culture of the Eskimos which turned him to anthropology as his life work. He kept his finger in his earlier fields enough to become one of the best cartographers of his day, an expert on polar ex-

ploration, and a pioneer in modern statistical method.

But it is in anthropology that he really dominated the scientific world. And it is significant that almost from the beginning he turned to the field with which he is most closely identified and which has acquired such political importance today—the field of race.

While lecturing at Clark University, Worcester, Mass., (1888-1892), Professor Boas already began to raise serious doubts about the notion, then generally accepted, that every national group was a "race" with fixed physical characteristics. The United States was an ideal country in which to test these notions, for the modern immigration wave was beginning in those very years, bringing hundreds of thousands of immigrants from every part of the world.

When he began to measure head shape, height, and other bodily characteristics of immigrants, he soon discovered that not only were they not the same for the whole so-called "races" but that they underwent sharp changes in the same families and even in the same individual after they came to this country. The children of immigrant Jews, for example, were considerably taller than their parents. There could be but one conclusion. Environment plays a decisive role.

EXPOSED 'RACIAL' FALLACY

When you taken the argument one step further and examine cultural forms, the fallacy of every "racial" theory becomes readily apparent. By 1894, Professor Boas had come to the conclusion that there is nothing to justify the belief that any type of man, any one of the large divisions of mankind, is condemned by nature to an inferior status. Where certain groups seem to have failed to achieve a "high civilization," it is only because they have not had the opportunity to participate in the cultural achievements of other groups.

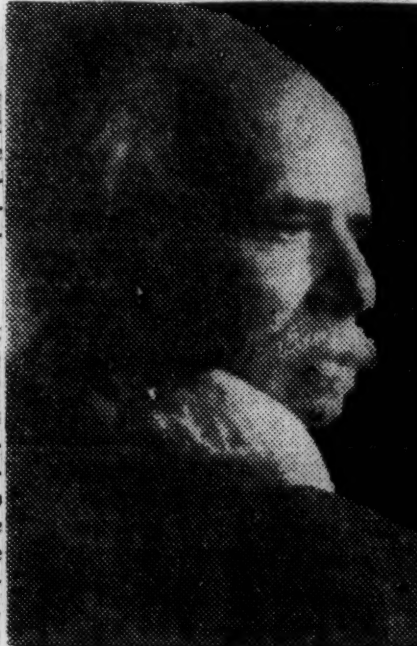
In 1901, Professor Boas stated his position on race in a world famous lecture, "The Mind of

Primitive Man." The influence of that lecture, incorporated into parts of a general text on anthropology. His complete bibliography now runs well over 500 items.

Countless students have used it as a starting point for their own investigations, adding testimony after testimony to the struggle against racial nonsense.

What "Papa Franz" did not realize in the pre-war period was the strength of the reactionary forces which use racism to divide the people for their own brutal ends. He hoped that a clear exposure of the unscientific character of racism would be sufficient to wipe out race prejudice. It took the barbarism of Hitler to bring him back into the struggle.

While doing a prodigious amount of work on the race question, Professor Boas found time to establish the study of primitive languages in the United States and to make it a central part of the study of primitive cultures. His own work in this field runs to



PROF. FRANZ BOAS

many volumes, and virtually every important student of linguistics today is a student of his.

He also wrote widely in the field of cultural anthropology

mitte has already become the most significant progressive organization in the American academic world.

There can be no more fitting way to close this account of Papa Franz's career than to quote his own statement in announcing the formation of the American Committee:

"Scientists and educators," he said, "have a moral obligation to the American People and to the people of the world. In the classroom and lecture hall, in their articles and books, they influence the thinking of millions. Today as never before that influence must be exerted in a positive program for democracy and intellectual freedom."

Yet even in those earlier days he participated in the fight to liberate the Negro people. An article which he wrote for the first volume of the "Crisis," official organ of the National Association for the Advancement of Colored People endeared him to the Negro people in this country.

Today it should be noted, he has expressed his lifelong willingness to fight for the rights of the teacher by joining the Teachers Union.

With the beginning of the Nazi regime, "Papa Franz" reached new heights. Already well in his seventies, he threw himself into the forefront of the anti-fascist struggle.

For a while he was chairman of the Emergency Society for German and Austrian Science and of the American Committee for Anti-Nazi Literature. Slowly he began to concentrate more and more on the academic field.

With the outbreak of the fascist invasion of Republican Spain, he took the leadership in organizing at Columbia University a Federation for Democracy and Intellectual Freedom. It was from this organization that there finally grew the American Committee for Democracy and Intellectual Freedom, founded on Lincoln's Birthday, 1939.

Under the chairmanship of Professor Boas, the American Com-

Streamlined History Know About Yourself

Editor's Note: Mr. Kountze is a Defender feature writer and has conducted a Negro history class in Boston. His views expressed here are not necessarily those of the Chicago Defender.

By MABE KOUNTZE

BOSTON, Mass.—The comparatively recent Baltimore comedy, where the "inter-marriage" Wilson couple were given suspended sentences, actually did bring out some words of intelligence. For the most part, these were in the form of a challenge to the Judge R. P. Melvin court when the defense daringly asked the court to define a Negro. "What is a Negro?" happened to have been, by some coincidence, my very first of a series of Negro history lectures given at the increasingly popular Armstrong-Hemingway Foundation here in Boston.

Maryland Ancient

Our anthropological descriptions, such as coal black skin, kinky frizzly hair, fat puffed lips, shuffling gait and inferior brains, have for overlong years graced the textbooks and literature of our American schools. Some of these books have horror-pictures of Negroes which make even the worst of us look like our favorite movie star by comparison. It is no wonder that some "white folks" at first believe that the Negro race is one of gangsters, half-wits, and head-hunters.

The descriptions and penalties against socializing with Negroes suggest even worse. Even modern Maryland has not grown such childish notions. Maryland has not grown up and still in the era of witch hunting and slavery. Certainly there is no sane comparison between an honest marriage and "mid-nite mixing" in Maryland, Georgia, Bama, or anywhere else. The court was wrong.

What Is a Negro?

The action of the Baltimore court and all others judging against inter-marriage with colored, is not even based on any clear definition of a Negro to begin with.

It, as claimed, Negroes are an "inferior people," was Pushkin a Negro? Were Dumas, father and son, Negroes? And what of Alexander Hamilton, Booker T. Washington, W. E. B. DuBois, James Weldon Johnson, Editor Robert S. Abbott, Dean Kelly-Miller, Duke

What Is A Negro?

server can see that the hair of the Negro race is veering toward a softer, silkier texture. Even the protruding lips are being drawn in by constant practice, and of course racial complexions today do not match the dogmatic "Negroid" descriptions of the school books. All of this makes it even more difficult to discern a Negro from the so-called "dark whites."

A Varied People

The world is someday going to realize that the Negro race is able, equal, and as varied as an other race of people. There is no hard fast rule of national designation.

For example, in Africa alone there are Italian Negroes, Spanish Negroes, French Negroes, British, Negroes, and Portuguese Negroes, also those of other nationalities. These Africans probably have less in common with American Negroes than we are sometimes inclined to believe. This is probably true of Negroes in South America, China, Indian, and Australia. I don't think most people stop to realize that the Negro race is today almost as nationally split as the white. Color alone does not bind us any more than it does the racially related Germans and British, or the Chinese and Japanese.

Answering the question, what is a Negro, is no more simple than proving to the world the "pure blood" wishful thinking of the white man.

Moreover, all Negroes are not of one regimented complexion, character-mould, or cranium capacity, no more than are all whites. Negroes didn't all come from Africa, as suggested in the books.

Based on most American text book and literature descriptions of our people it might be possible for a lawyer of Darwin-like argument to actually prove to any court that such a Negro race as described by such books did not even exist.

For a nation of white people who profess to "know" the Negro it is a regrettable fact that many white American, like the Baltimore court do not know. Their judgment is just as faulty.

Whites Don't Know
The Baltimore Wilson intermarriage decision, if based on American text and law book concept of Negroes, as it undoubtedly is, should be thrown out of court as Negroes are not of an inferior race.

More over, all Negroes are not of one regimented complexion, character-mould, or cranium capacity, no more than are all whites. Negroes didn't all come from Africa, as suggested in the books.

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Characteristics Fading
Negroes have an increasing tendency to edge away from any brand of so-called "inferior characteristics" stamped in the school books and literature of the "Aryan" world. Because coarse, frizzly, kinky hair is stamped as a mark of an inferior race, that "characteristic" is now on its way out. The hair of colored people today is proudly well kept and with not a kinky head in a carload. Hair food companies appear to be doing a landslide business and a careful ob-

server can see that the hair of the Negro race is veering toward a softer, silkier texture. Even the protruding lips are being drawn in by constant practice, and of course racial complexions today do not match the dogmatic "Negroid" descriptions of the school books. All of this makes it even more difficult to discern a Negro from the so-called "dark whites."

of Evolution in Social Anthropology," was warmly praised by many of his colleagues, who expressed agreement with his arguments.

"Social evolution, in the form given it by Morgan, Taylor, Spencer and other 'classical evolutionists,' is today as dead as a doornail in social anthropology," he told several hundred anthropologists, gathered at the University of Chicago.

He explained how, prior to 1890, anthropology had been dominated by evolutionists, who insisted on acceptance of the theory that society and culture had evolved in the same fashion that the human body had changed through the ages. Finally, to rid themselves of this dogmatic edict, anthropologists "revolted," refusing to accept any theory about social evolution.

States the New Position

The new position is that anthropologists recognize the feasibility of social evolution when it is compatible with historical findings. Theories, were published in the United States last year. "The present interpretations of human behavior by the psychologists are in a condition of loose speculation, but must grow out of research done and must have implications for research to come."

Anthropology now recognized scientific standards on which to base the idea that the changes which have happened in the history of civilization constitute an orderly moral program, or contain within them some cosmic idea or purpose or are the inevitable expression of human striving in some pre-ordained direction.

"We eschew all subjective judgment and along with it the use of cultural history as a basis for social Darwinism. We do not tolerate as scientific the use of such conceptions as 'struggle for existence,' 'natural selection' and 'survival of the fittest' as rationalizations of the existence of war of slavery, of the inequities of any economic system, or of imperialistic exploitation of native peoples by the European."

He accepted the theory of descent with modification in culture as well as in life form "in the sense that there has been continuity and change within the continuity."

"Present civilizations are historically continuous with past culture as far back as we have evidence. No civilization has arisen as a spontaneous generation de novo, nor by act of a Divine will."

Modern anthropologists now accepted in common with the old evolutionary anthropologists principles which "essentially involve an implicit recognition of sequence."

"Events happen in time and one condition may be superseded by another which is markedly different. The increase of our historical knowledge and understanding about culture has made us increasingly aware of many types of sequential events which have happened in the history of culture."

Discuss Definitions
Earlier in the afternoon the anthropologists had engaged in a lively discussion on the definitions

of certain terms used in their science and on whether it was wiser to study the past or the present in attempting to understand modern groups of society.

Dr. Robert Redfield, dean of the division of social sciences of the University of Chicago, maintained that social anthropology and sociology were, in essence, the same things.

Dr. Conrad Arensberg of the Massachusetts Institute of Technology and Dr. Melville Herskovits, head of the department of anthropology of Northwestern university, agreed on the value of studying present life instead of concentrating exclusively on the past.

As Dr. Herskovits put it, "I think it's better to catch your bird while you still can put salt on his tail and see what's going on."

Dr. W. Lloyd Warner of the University of Chicago, in discussing psychology, stated that 3,000 articles, advancing disputatious theories, were published in the United States last year. "The present interpretations of human behavior by the psychologists are in a condition of loose speculation, but must grow out of research done and must have implications for research to come."

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Hear Folklore Tales
Meeting in conjunction with the anthropological association are the American Folklore Society, the Society for American Archaeology and the American Association of Physical Anthropologists. The folklorists held their first meeting this morning, elected officers for the coming year and verbally explored some of the strange field into which their quests for myths, tales and proverbs have led them.

From Dr. W. R. Bascom of Northwestern University, who spent eleven months among the savages of Nigeria, they heard of one branch of the Yoruba tribe, who, though no prohibitionists, would drink no form of palm wine.

This was because their favorite god, Orishanla, after getting the materials with which to create the earth from his father, Olorun, the "sky god," had got drunk on palm wine. Orishanla lay sprawled in the dirt when his younger brother, Odua, stole the materials, and thus claimed the title of "King of the World."

These same people, however, had built up stories about a tortoise which Dr. Bascom said, were comparable to those Americans hear about Mickey Mouse.

Dr. Herskovits related how folk stories had traveled from such far places as Siberia to North America and from other parts of Asia and Europe to the New World. One of the most engrossing discoveries was the persistence with which the saints of the Christian religion would crop up as Negro gods in some parts of Haiti, Cuba and Brazil.

Dr. Irving Hallowell of the University of Pennsylvania was elected president of the Folklore Society, succeeding Dr. Smith Thompson of the University of Indiana. Other officers elected were Dr. Archer Taylor of the University of California, first vice president; Dr. Herskovits, second vice president; Dr. Leslie White of the University of Michigan, third vice president; Dr. George Herzog of Columbia University, secretary-treasurer, and Dr. Ann Gayton of Santa Cruz, Calif., editor.

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Scientists Prove All Races Have Same Pigments

CAMBRIDGE, Mass., Sept. 1.—(ANP)—A thorough, scientific study of human skin colors, now being conducted at Massachusetts Institute of Technology under direction of Dr. Edward A. Edwards of Harvard Medical School and Dr. S. Quimby Duntley of MIT has revealed some hitherto unknown facts concerning pigmentation.

Regarded as outstanding among their findings declared the scientists, is proof that all races have the same five color pigments and that variations in skin color are due to the proportion in which they are blended.

Doctors Edwards and Duntley are using the newly developed recording spectrophotometer in studying variations in the five pigments which make up skin color. Their investigation, as reported in the current issue of the American Journal of Anatomy, may lead to quicker, more accurate diagnoses of anemia and in a reliable method of checking results of treatment.

One of the pigments revealed by the investigation—and named melanoid by its discoverers—has heretofore remained a mystery. It is a diffuse form of the familiar brown pigment, melanin, found in abundance in colored persons.

Chicago, Ill.—Held in the Fair's Science and Education building the meeting, sponsored by the American Committee for Democracy and Intellectual Freedom, attracted an audience of 200 persons, including church leaders, school officials, educators and psychologists. Consensus of opinion among the speakers was that there is no scientific justification for racial hatred. Declared Secretary Wallace:

"The racial situation in Europe is so confused that even the Nazi theorists have been appalled and found it necessary to retreat from the concept of a Nordic body to a Nordic soul. . . . There is really no such thing as a pure race, in the sense in which the term is commonly used by fanatics."

Denounce Theory

Famed Anthropologist Franz Boas and Professor Harry Cantril of Princeton university, noted expert on propaganda methods, both denounced the theory of racial superiority, and both pointed out how economic conditions influence the spread of racial prejudice through subtle propaganda.

Professor Boas said the problem of the relations between race and culture has often engaged the attention of experts, but: "Their judgment has been influenced too often by racial, national and class prejudice." He continued: "The unpardonable error of talking about racial heredity, a concept that could have any meaning only if all the family lines constituting a so-called racial group is identical."

Professor Cantril, outlining a four-point program by which social psychologists could combat racism, declared:

Aim to Create Prejudice

"Examine the fallacy of racial differences as such differences pertain to psychological characteristics; expose sources of propaganda aimed at creating prejudices, expose some of the propaganda tricks and indicate under what conditions they are effective and show the nature of objective conditions that breed and strengthen prejudice in the limits of propaganda."

The interesting panel discussion

was part of a series of activities conducted by the American Committee for Democracy and Intellectual Freedom, headed by Dr. Boas as president. The discussion's purpose: "To apply scientific teachings to current social problems, evaluate the traditions of American liberty and point out what science can do to clarify and extend these traditions."

Experts Rout Bugaboo of Race Prejudice--No Group Superior

NEW YORK. (ANP)—Of great interest to America's Negro citizenry was a notable panel discussion on the topic: "How Scientists Can Help Combat Racism," held last Saturday at the New York World's Fair with Secretary of Agriculture Henry A. Wallace heading the list of prominent speakers.

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On Racial Differences

Two incisive, authoritative thinkers discussed the delicate and difficult problem of racial differences before the Town Meeting of the Air Thursday night. They were Dr. Ernest A. Hooten, famous anthropologist, member of the Harvard faculty, and Dr. M. F. Ashley-Montagu, eminent student of the same subject, member of the faculty of Hahnemann Medical College, Philadelphia.

There are racial differences, these gentlemen emphasized. And in their general attitudes toward the problem there seemed to be much else of fundamental agreement. But they were not in precise accord as to the cause of these differences. Nor did they agree on what to do about them in a democracy.

Dr. Ashley-Montagu attributed the differences to environmental factors particularly economic influences rather than to any inherent cause.

Dr. Hooten frankly maintained that no one knows whether these differences are "real" or "imaginary."

Dr. Ashley-Montagu unequivocally asserted that no account should be taken of these variations in governmental action in a democracy.

But Dr. Hooten, emphasizing the gains to be achieved by encouraging superior racial qualities and by combating racial prejudices and handicaps, favored definite action by the democratic state to these ends. The Harvard anthropologist took the position that while innate racial differences have not been established, it cannot soundly be assumed that there are no such variations. But, on the other hand, it seems to us that it cannot be soundly assumed, either, that there are such variations.

At any rate, both speakers urged a frank, honest facing of marked differences that cannot be denied, whatever may be their ultimate explanation. Their attitude in this particular was in sharp contrast to that of those who would attempt to overcome the prob-

**'PURE RACE'
THEORY MYTH.
PARLEY SHOWS**

Sunday Bee 10-29-39
NEW YORK, Oct. 26—(ANP)—Of great interest to America's Negro citizenry was a notable panel discussion on the topic "How Scientists Can Help Combat Racism," held last Saturday at the New York World's Fair, with Secretary of Agriculture Henry A. Wallace heading the list of promi-

lems of race by denying altogether, or by minimizing unrealistically, the differences between peoples.

Intelligent and informed laymen, generally, we take it, would find themselves on common ground with these famous scientists in taking this position. There are differences between groups growing out of different influences, innate or environmental or both, just as there are differences between individuals. It is obvious that environmental factors do account at least for a large part of this variation. Common observation and experience attest this much.

Dr. Ashley-Montagu and Dr. Hooten were in profound unity as to general objective. They both seek the conquest of racial prejudice and injustice. They were agreed that no race is inferior as such. They work to break down the barriers between men, to overcome unfair limitations imposed on one group by another, to combat intolerant and inciting pretensions to supremacy.

Dr. Ashley-Montagu would seek these ends, insofar as democratic government is concerned, by ignoring racial differences and putting all men in equality before the law.

Dr. Hooten apparently would favor a more active intervention by government to develop special racial gifts and to redress racial wrongs.

It seemed to us that, on the whole, Dr. Ashley-Montagu's approach might be the more constructive at the present stage of racial relations over the world because of the possibilities of increasing prejudice that seem to be inherent in Dr. Hooten's more dynamic proposals for dealing with such problems.

It was stimulating and encouraging to hear an issue of such momentous and urgent import discussed with such frankness and intelligence for the vast audience of this radio meeting. There need be no grave fears concerning racial problems in America so long as the spirit and the intelligence of this discussion can be generally maintained.

Africans Surpass All Other Races In Physical Strength

English Newspaper Man Who Spent Sometime in Africa Describes Natives at Work and at Play, and 'Believe It or Not' Natives Do Kill Lions with Their Bare Hands!

By ARTHUR FLOYD

EDITOR'S NOTE: Arthur Floyd, who last year worked on a South African newspaper, was greatly impressed with the people of that land. He has written a vivid word picture of various African tribes. The author is a native of England, but he has traveled extensively. He found the natives of Africa "fascinating." Of the people of the "Dark Continent", he says:

After spending sometime in various parts of Africa, it is the writer's opinion that the physical strength and erect carriage of the mass of the colored population of Africa surpasses any other race in the world.

There are the Zulus, perhaps the most enlightened of all the various races in the Dark Continent.

Zululand is a large area, and some of the finest farms in Africa are to be seen here, mostly dairying and mixed farming.

The Zulu homes are clean and these people have a love for flowers, judging by the fine gardens surrounding their homes. The men, women and children of Zululand constitute one of the finest native races in the whole of Africa.

The most graceful native is the Pondo, fine fellows averaging six feet in height, with a stately walk and handsome features. Many of these Pondoland men work in the gold mines around Johannesburg.

and were it not for these fine workers the mining interests of South Africa would be up against it. They work pneumatic drills deep down in the gold mines, some reaching a depth of over 8,000 feet.

The Basutos are a fine race of people, and they and the Zulus were great rivals in the past, continually at war with each other.

Today all the races of Africa, especially the part known as the Union of South Africa, get on harmoniously, this only rivalry being in the field of sport and athletics, at which they are expert. Their Basutos are fine horsemen, and the famed Basuto ponies are one of the hardest breeds of their kind anywhere, being fast and spirited. Basutoland is a British protectorate ruled by elected chiefs. It is a large area and very fertile. Great numbers of cattle are seen roaming the plains and rolling hills of this province.

endurance, living almost entirely on meat. They have their own cattle, a long-horned variety, outdoing the Texas variety in the length of their horns. When the Masai gather in large meetings called indabas they have a great time of music and tribal dances, celebrating with gaiety and much abandon.

After living in different parts of Africa and comparing the races who are native in that continent it must be admitted that in many respects they can give the people in other parts of the world many points on how to live. There is a natural gaiety in the various races of Africa that is refreshing to a foreigner. If happiness is evidenced by cheerfulness, then these South Africans have found something that the white man is vainly seeking.

And to think that the intruder from abroad went to Africa to civilize the people there! And with the war in Europe it is a question whether that continent needs civilizing. As an admirer of the colored man in Africa, I only hope there will be a let-down in the so-called civilizing process. Men like the Englishman David Livingstone, who went to Africa with a genuine missionary zeal did a lot of good and made friends with the people. But those that followed were of the mercenary type, seeking to exploit the native races for their own profit, paying miserable wages and generally taking advantage of the innocence of the people. Even today a greater measure of justice could be bestowed upon the various tribes of Africa. Advance Africa with the Africans! The country has a fascination which is hard to describe.

NATIVES PHYSICALLY STRONG UNMATCHED FOR BRAVERY The Bechuanas, Matebeles, Swazis and Hottentots are among others of the fine races of Africa, each having characteristics that set them apart. One thing they all have in common is physical courage and a well-developed sense of humor. Dentists would starve to death in most parts of Africa, for the natives of this part of the world have the most wonderful pearly teeth, at once the despair of the white man, who are continually having trouble with their molars. When they smile, which is often, they exhibit the most perfect dental equipment, all their gold mines around Johannesburg. Unmatched for bravery are the Masai warriors of North Central Africa. These men are perhaps the most picturesque and interesting inhabitants of the African continent, being absolutely without fear. To be properly initiated into the elect circle of the Masai tribe, every man must kill a lion with his own hands. The lion is cornered and no bullets are fired, but a long spear or assegai is thrown at the animal until it succumbs, when Mr. Lion is taken at which they are expert. Their festive array before the chiefs of the tribe.